

MISSIONS

A BAPTIST MONTHLY MAGAZINE

CONTINUING THE BAPTIST MISSIONARY MAGAZINE, THE BAPTIST HOME MISSION MONTHLY, GOOD WORK, AND TIDINGS

HOWARD B. GROSE, D.D., Editor

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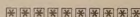


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“Joy to the World, the Lord is come,
Let Earth receive her King!”





And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born unto you this day in the city of David a Saviour, who is Christ the Lord. And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying,
Glory to God in the highest,
And on earth peace, good will among men.



The Love Gift of God the Father



The Latest from China

By Foreign Secretary Thomas S. Barbour, D.D.



EACH of the four sections in which our mission work is conducted in China is now involved in the revolution. In Szchuan, in the far West, where the outbreak appeared first, the disturbed conditions extend through the entire province. By direction of the British and American Consuls all missionaries who could reach the place gathered at Chungking, a city under full naval protection three days' journey down the Yangtse River from Suifu. All our mission force at Suifu and Kiating, together with Mrs. Salquist and Dr. and Mrs. Shields from Yachow, are now at this place, with the exception of Mrs. and Mr. Clark, who have arrived at Shanghai. Mr. and Mrs. Taylor, Mr. Dye and Mr. Foster are shut in in the capital city, Chengtu, while Mr. Openshaw is still at Yachow, and Mr. and Mrs. Wellwood and Dr. and Mrs. Humphreys are at Ningyuenfu.

A number of letters have been received from Western China. Mr. Taylor's vivid description of the experience through which he and Mrs. Taylor passed will be read with the deepest interest and with thanksgiving for the signal deliverance from peril of these beloved workers. In a second letter, written September 23 and sent from Chengtu by a private carrier to a city four days away, Mr. Taylor states that "All are safe and well;" that the acting Viceroy "has done everything in his power to keep us safe from harm and danger." He adds, "The Openshaws are sticking it out at Yachow, and Ningyuenfu is probably all right."

A letter from Mr. Openshaw bears date September 15. He mentions the closing up of the city gates and ferries because of the approach of rioters. He adds, "We are continuing our work as usual, though strict precautions are observed and we are ready for hasty departure if the need arises." He states that there is no information of trouble at Ningyuenfu.

Letters from several of the missionary company at Chungking state that all are desirous of remaining rather than of going farther down the river. They refer to the Chungking missionaries as most kind and hospitable in showing all attention to their Baptist guests, though so large a company of their own mission connection must be cared for. The letters are filled with references to plans for resumption of work after a brief interruption.

The district of the three cities, Hankow, Hanyang and Wuchang, is a chief center of the present conflict. The Imperialists seem to have regained possession of Hankow amid horrible scenes of murder and conflagration. The city is reported as two-thirds burned, with loss over fifty millions, and the masses homeless. Hanyang, where the body of our work is found, and Wuchang, are still in the hands of the revolutionary party. It is believed that all the Central China missionaries are now at Shanghai.

In Eastern China, among other important cities which have passed with little resistance to the revolutionary party, three centers of our work — Shanghai, Ningpo and Hangchow — are mentioned. In Southern China the establishment of the new government at Canton is just now announced, this action having been delayed for a period surprisingly long in view of the well-known identification of Kwangtung province with all forms of anti-imperialist agitation. The present movement undoubtedly must involve our fields in Southern China. All but two of the stations in Eastern and Southern China are in close communication with a port city.

We have profound reason for gratitude in view of the safety thus far enjoyed by our missionaries. There is no doubt that both parties in the conflict are committed to protection of foreigners. The letters from West China emphasize this strongly: "No foreigner has been assaulted at any place." "Bulletins were issued charging the people by no means to touch foreigners or mission buildings." An attempt at anti-foreign propaganda at Chengtu was punished by the immediate execution of the offender. Thus the element of official hostility to which the terrible massacres of Boxer days were due is eliminated. Whatever room for question there may be as to the ultimate attitude of an imperialist or a constitutional government toward foreign interests, the present attitude of both parties is that of desire for the friendship of the foreigner. The obvious peril of the situation for those in isolated situations is that of inability on the part of officials or leaders to control the disorderly element in the populace. But against this may be set the fact of local friendliness toward missionaries which as a rule may be counted upon not only to discourage attack upon them but to secure for them active defense in case of need. In the terrible slaughter at Pao-ting-fu in which Mr. Pitkin lost his life it is said that "the students wept as though their hearts would break." The aggressors were mainly from outside the town and represented the official movement. In Shensi, the scene of the butcheries of Viceroy Yu, the people brought coffins for those who had been slain. While the mob element constitutes a real peril, this fact of personal favor with which God has rewarded missionary work cannot be forgotten. Many are ready to save the missionary, if need be, at the cost of their own lives.

All signs are indicating that this struggle for the overthrow of a corrupt rule is to constitute another great episode in the momentous movement in the East: that while involving temporary interruption to mission work, perhaps serious property losses, it is to lead on to a new era of liberty and progress for China and a great enlargement of Christian opportunity. The time is one for prayer for our true-hearted workers in China and for a new and still more confident facing of the task to which their work is related.

Boston, Mass., November 9, 1911.

MAKE A CHRISTMAS GIFT TO THIS GOOD CAUSE

Has your church begun to lay plans for taking part in the effort to raise \$250,000 in order to help needy ministers and their families? "A man from Pennsylvania" has given \$50,000 for this noble purpose. WHAT DO YOU INTEND TO DO?



Christmas All the Year

THIS would certainly be a different world if all Christians were to resolve—and be given grace enough to keep the resolution—to manifest through the entire year the same spirit that characterizes them on Christmas Day. We all know the glad and kindly and generous Christmas spirit. “On that day all the feeling and expression of our life is love—why not every day?” That is the question put by some writer, and it is a good one to ponder. Why not wear the smiling and happy Christmas face every morning? Why not cherish the same charitable and thoughtful temper toward the less fortunate? Why not move on a more magnanimous and beautiful plane, and thus make our religion a compelling power for good?

It is well to celebrate the coming of Jesus Christ into the world in His earthly form, and to make much of that event which is the center of human history and destiny. It is well to strive to realize more fully what the religion of Jesus has wrought in civilization and character. But it is essential individually to catch the real spirit of Christmas and make it a permanent and controlling spirit of daily living. When this transforming result is accom-

plished in all Christ's disciples, Christianity's conquests will be swift and sure in every land.

The spirit of Christmas? Love; unselfish service to others; self-giving that counts no cost too great. This is the secret of a happy life, as well as a blessed one.

“May every soul that touches thine,
Be it the slightest contact, get therefrom some good,
Some little grace, one kindly thought,
One aspiration yet unfelt, one bit of courage
For the darkening sky, one gleam of faith
To brave the thickening ills of life,
One glimpse of brighter sky beyond the gathering mist,
To make this life worth while
And heaven a surer heritage.”



Send the Glad Tidings

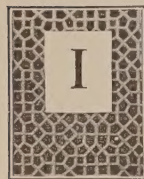
WHILE we are singing “Joy to the world, the Lord is come,” and quoting the Glad Tidings from the Book of books, let us remember that there are millions on millions of men and women and children who have never heard the Glad Tidings of the Christmas morn and the Saviour born in Bethlehem. Upon them the Light has not yet shined. The greater portion of the people of the earth do not know of a Merry Christmas.

This constitutes the missionary op-

portunity and obligation. We are to carry or send the Christmas news and exemplify and inculcate the Christmas spirit until the Lord Christ shall receive the heathen for His inheritance and enter upon His universal dominion.



Measuring Up to the Age



It is a great thing to be alive in an age of great enterprises, of colossal changes, of reformation and transformation. It is a great thing to have part in the activities of such an age. Life is surcharged with potentialities, overwhelmed with opportunities, rich in influence, for those who have sight to see and will to do.

What a magnificent thing the missionary enterprise is when we grasp its sweep and significance. A hundred years ago foreign missions had scarcely attracted attention outside of a very limited circle. The Far East was a *terra incognita*. China, Japan, India, Africa, were mere names on the maps studied more or less in school. "National" was a word not much in use, and "international" was merely to be found in the dictionary if one were looking for long words. The heathen nations were regarded as altogether benighted and contemptible from the point of view of civilization, and if there was any feeling it was one of pity. All heathen peoples were hopelessly inferior. Ignorance of the peoples of the earth was almost inconceivably prevalent and dense. The world was far apart, and our people dwelt in serene consciousness of divine favor and unparalleled blessings of liberty and enlightenment.

A century of missionary endeavor has passed, and the face of the world is changed. We do not mean to imply that all that has come to pass that is

marvelous is due to missions; but it is suggestive that the period of missionary undertaking and achievement is coterminous with the world advances and changes; and it is not too much to say that the radically changed conditions in the oriental lands and the new world-relationships and sense of brotherhood are in no small degree the outcome of missionary exploration and influence.

China is undergoing a revolution more extraordinary and complete than has been seen before in any nation. We cannot as yet begin to appreciate what it means for this ancient civilization to pass as by lightning change into a modern republic or limited constitutional monarchy. Either would be at the furthest remove from the irresponsible Manchu dynasty endured for more than two hundred years. The Chinese reformers would be the first to confess that the work of the Christian missionaries in China, and the education of thousands of young Chinese in Christian lands, had prepared the way for the wonders that are occurring. Greater than commerce in its influence upon the development of China has been the power of missions. The new China can never be a pagan land as the old China was. The Chinese Emperor has already ceased to be the sole representative of God in the minds of millions of the Chinese. The power of superstition is still strong and widespread, but the chains of captivity have been broken, and the progress of Christian truth is as certain as is the gradual elimination of idolatry.

What is true of China is true of other peoples. Christian missions have undermined the pagan faiths in Japan and India, and find but one living and aggressive foe in missionary Mohammedanism, which gains its strength from its missionary zeal. But faiths are judged by their fruits. Discounting all the faults and failures of Christian civilization, it nevertheless shines with

a white light against the dark background of Mohammedan civilization. To the Cross, not the Crescent, belongs the dominance in the life of the world that is to be. And the work of Christian missions is to establish this dominance.

We are sharing therefore in world-movements of unimagined grandeur and moment when we throw ourselves into the cause of world missions. The movement is vast enough to inspire and invigorate us.

But it is not so vast that it can spare one of us without loss. Every church and every Christian counts in this world-evangelizing enterprise. Our denomination has a rich heritage in its missionary history, but there is a mighty call upon us of today to measure up to that history. We are not doing our share of world evangelization at the present time. We are thinking and talking about little things when we ought to be doing large ones. We are rich and powerful, but our riches and power are not consecrated to the advancement of the greatest cause on earth—the missionary cause that means the flooding of the whole earth with that Light which first shone on that Christmas morning twenty centuries ago.

Great days bring great duties and demands. If the Baptists have the work to do which we profess to have, as witnesses of the truth, it is time we were up and at it, with abounding liberality and largeness and surpassing zeal.



Two Years Old

THIS number completes the second volume of *MISSIONS*. A review will be made in January, with the opening of a new year and volume. It is fitting here to acknowledge the widespread favor and kindness with which *MISSIONS* has been received, and to express grateful thanks to the large

number of men and women in the churches who have worked so faithfully to extend the circulation of the magazine. We all rejoice in the fact that the incoming of *Tidings* has given *MISSIONS* a list of almost sixty thousand. The number of new subscribers is steadily increasing, and if the renewals come in as we expect, the seventy-five thousand mark will soon be within hailing distance. But that is only a way-station, not the goal, as we say of the apportionment. ONE HUNDRED THOUSAND IN 1912! That is worth working for.

To make that possible, it is our task to make *MISSIONS* ever better and more interesting; and to that end nothing within our ability, mental and financial, will be spared.

To each individual reader of the great host of readers, *MISSIONS* wishes a MERRY CHRISTMAS and HAPPY NEW YEAR!



Hankow Burned and Devastated

It seems to be certain that Hankow has suffered greatly in the revolution. More than two miles of the city are reported as burned, and thousands of the people have perished. The Methodist mission was destroyed, and the wounded men who had taken refuge there were victims of the flames. War is cruel, but many things connected with the revolution, both at Hankow and further west, such as the massacre of women and children at Ichang, have been shocking, and have led to protests by missionaries and others.



Evil Times at Tripoli

The reports from Tripoli of Italian massacres of Turks, including indiscriminately women and children, have stirred Europe. Allowing for exaggeration, it is evident that Italy will have to pay dear for her military incursion into Africa.



Note and Comment



MISSIONS wishes Merry Christmas to every reader, every missionary, every minister, every member of every Christian church — yes, to everybody everywhere! That is the Christmas spirit, world-embracing

in kindness and sympathy and helpful desire. The number brings an effective message to old and young. There is a Junior Page, distinctively, for the first time, and we hope to make MISSIONS so interesting that every member of the family will look for it. Gratifying expressions come from various sections of the new interest added by the enlarged space given to woman's work. This department will grow in value as plans are developed. The two articles on China will give an idea of the situation. Dr. White's conclusion of his Indian Encampment sketch will be read with increasing pleasure. Mr. Cressy's first experiences as a missionary will be followed by others, and as he has had to leave his work in China owing to the revolution, he should have something of unusual kind to tell. If there is not something within the covers of MISSIONS to interest every reader, we should like to know what is missing.

¶ "When China awakes she will shake the world," said Napoleon. China is awake. We shall see what kind of a prophet the little Corsican was.

¶ We give two missionary programs this month, both for use in January. The general subject for the first three months of the new year is to be "The Transformation Regeneration of the City." City evangelization is unquestionably a pressing matter, and we have a fine book by Superintendent Sears of New York on that subject. As an alternate program we give the rural problems as presented by the home

mission text-book on that subject. The program for the year will be given in the January number.

¶ In this connection, it is our purpose to give in each issue illustrative matter that will aid in preparing the missionary programs outlined by the Young People's Baptist Union. As far as possible, there will be special articles dealing with the special subject for the month, so that our subscribers will find MISSIONS a storehouse of good things for missionary meeting use.

¶ A wide circle of friends will join in congratulations to Dr. W. C. Bitting and Mrs. Bitting on the celebration of their silver wedding, Nov. 17. As unsalaried secretary of the Northern Baptist Convention from its organization, Dr. Bitting has rendered a service which the denomination thoroughly appreciates. May he be as useful and influential when the golden wedding comes. We could wish for both nothing better than that they may realize the happiness they deserve.

¶ We call special attention to the announcement on one of our advertising pages of the forthcoming *International Review of Missions*, to be published quarterly under the auspices of the Edinburgh Conference Continuation Committee. This will meet the requirements of the special student of missions, and of ministers and workers who desire a broad treatment of mission fields and world conditions. The names of the editorial corps at once indicate the value of the quarterly. The Missionary Education Movement has taken charge of the subscriptions in this country, as the most available inter-denominational organization. It is significant that this Review will represent the entire Protestant missionary forces of the earth. We commend it most heartily to our readers.

Letter from Chengtu, West China

Rev. Joseph Taylor tells of First Days of the Revolution that promises to make China a Republic

WEST CHINA UNION UNIVERSITY, CHENG TU, WEST CHINA, Sept. 18, 1911.

DEAR DR. BARBOUR: When I last wrote you we were living outside the city on the university grounds. In that letter I told you of the beginning of the agitation about the Szechuan-Hankow Railroad. The shops closed on August 24, and this was the beginning of *passive* resistance. I said then that both the viceroy and the leaders of the "Railroad Protection League" were desirous of giving protection to the foreigners, and we were expecting to open the university and the middle school on the day set—Sept. 4. However, the movement grew apace and on Sept. 2, we who were living outside the city were requested to move into the city, but were told that until matters became more pressing we could live at any place we wished. We were very kindly invited to stay at the Methodist Mission compound and went there.

During the next few days the articles in the papers and the cartoons took on a distinctively anti-foreign tone. We began to organize with a view to leaving the city and boats were hired by some of the missions.

On Wednesday, Sept. 6, a notice came from the viceroy by way of the British Consul, asking all foreigners to concentrate at the Canadian Methodist Mission Hospital, and we came over that same afternoon. The next morning Dr. Kilborn of the C.M.M. called a meeting to announce that the British Consul and the viceroy deemed it wise for nearly all the missionaries to leave for Chungking on the following day (Sept. 8). It was voted to do so and preparations were made to carry out the decision of the meeting. That day noon (Sept. 7) Mrs. Taylor and I went out to the university to get our trunks off to the boat as it was felt that we should come home to America (instead of waiting for furlough next spring) unless there was hope of our being able to open school.

When we returned to the city gate, we found it shut and were confronted by a howling mob. However, through the effi-

cient help of the police we were gotten safely away and returned to the university grounds. We were later joined by two other missionaries who had failed to get into the city before the gates were closed. We spent that night and the next day out at the university. Meanwhile I had succeeded in getting a letter in to Mr. Dye. He with some other men organized a rescue party and with aid given by the viceroy succeeded in pulling us up over the city wall under cover of darkness and we made our way safely to this place.

During the evening of Sept. 7 the viceroy arrested the leaders of the Railroad Protection League and now has them in custody. There was bloodshed in the streets of the city and outside the walls the "militia"



AMERICAN METHODIST HOSPITAL, CHENG TU



The Conflict in China, and its Message for the West

By Rev. John Howard Deming



DEACON SING ON

It is an interesting fact that the recent capture of Hanyang, Hankow and Wuchang by the revolutionists marks the third time in Chinese history that these three great cities of Central China have been held by an invading or rebel army.

They were first captured in 1274 A.D., by the western Tartars or Mon-

gols, when that invading army swept southward in their conquest of the empire. They were captured and held by Tai Ping Wang, leader of the Tai Ping rebellion, when in 1852 that leader moved northward in his march toward Peking. Now after sixty years they have again fallen, their capture giving to the recent rebellion its first victory.

The conflict which has recently arisen is not a surprise to those who know China's history and who have followed carefully the events of the last few years. The cause of the conflict, in one respect, goes back about

250 years; in another respect it is peculiarly modern. At the root of the conflict may be discovered three definite and distinct elements which may be characterized respectively as anti-Manchu, anti-reactionary, and anti-foreign.

The anti-Manchu character of the movement was shown at the very outset by the massacre of Manchus in the first cities taken. In this respect the movement has recalled the Tai Ping rebellion of 1850. But the difference between the two has been shown in that the Tai Ping rebellion had as its chief object the expulsion of the Manchus, while the present rebellion has had a far larger program, of which the Manchu expulsion has been only one of the elements.

The second element may be called, for want of a better term, anti-reactionary. The movement has been directed against the present government, not merely because it is Manchu, but because it is believed to be reactionary.

The revolutionists comprise the progressive party in China, "Young China," the party that has desired industrial, administrative and constitutional reform. This movement for reform has been steadily gaining ground since Marquis Tseng in 1865 established arsenals and shipyards,



THE ARSENAL AT HANYANG, A MODERN INDUSTRIAL PLANT

and Li Hung Chang in 1876 established the telegraph and created the China Merchants Steam Navigation Co. In 1889 Chang Chih Tung, Viceroy of Hufep and Hunan, founded the great iron works at Hanyang, the pride of New China and the wonder of the visitors from the West. From those iron works, thoroughly equipped with the most modern machinery, have gone the rails for China's railways, and from it are going hundreds of tons of iron to the United States. The victory of Japan over China in 1895 gave tremendous stimulus to the efforts of the reform party. The movement found an able ally in the young emperor, Kwang Hsü, who issued edict after edict inaugurating sweeping reforms. Unfortunately, as it turned out, the reforms were too sudden and too sweeping. The people were frightened, the officials alienated, and when the young emperor gave way to the party of reaction under the empress dowager, the reforms came to an end. The Boxer War, which immediately followed, was the effort of the reactionaries to end reform by driving out foreign influence with the foreigner. This uprising was put down and the movement for reform, more conservative this time, began again. Then came the victory of Japan over Russia, with far-reaching consequences for Japan, China and the Asiatic world. It restored to the Asiatic his faith in himself and in his future, faith in

his ability to hold his own with the long dreaded Westerner. By one imperial edict the old system of education in China, a system dating back to the earliest years, the very center of China's conservatism, was thrown overboard, and in its place was established western education.

At the same time, in December, 1905, an imperial commission was sent to foreign countries to study constitutional government. The report of this commission gave impetus to the movement for representative government, and in September, 1906, an imperial edict ordered reform of the official system, revision of the laws, regulation of finance and revenue, reorganization of the army, and *the adoption of constitutional government in the near future*. Edicts followed in September and October, 1907, establishing a government council and creating provincial assemblies. Then came a pause. The emperor and empress dowager suddenly passed away and a child emperor came to the throne under a prince regent. China waited in suspense to see the attitude of the new government toward the reform movement. Like a flash out of a clear sky came the edict dismissing Yuan Shih Kai and Tuan Fang, the ablest and most progressive of China's leaders. In their places were appointed conservative and reactionary men, and the policy of the government was clear. From that time the sincerity of the govern-

ment's promises of constitutional reform have been doubted by the people, and the government has lost the confidence of the progressive party. There have been continual petitions and protests, continual small revolts, while underneath the surface the spirit of rebellion has been working, and now at length it has broken out into organized revolt. Thus the movement is a part of that great wave of protest against absolutism in government which has swept over the entire Asiatic world, stirring Young Turkey, Young Persia and Young India into revolt.

In the third place the movement has had a distinct anti-foreign character. One must be careful here not to misinterpret that term. It has not been, up to the present, anti-foreign as was the Boxer outbreak. There has been not only no desire to injure resident foreigners; there has been a very strong desire not to do so. But the movement has been anti-foreign in a legitimate way, for it has been the protest of China's growing nationalism against foreign encroachment and foreign control. As never before in her history, there has developed recently the con-

sciousness of race solidarity. The new patriotism has meant, not loyalty to the present rulers or affection for the national capital, but loyalty to the present and future interests of the race. The slogan of the movement has been, "China for the Chinese." In this way the movement is exactly parallel to the recent movement in Canada, when reciprocity was defeated. There was no hostility to resident Americans, but there was a determination to prevent the possibility of American domination and control. The cry of "Canada for the Canadians" carried the election. What Canada feared China has felt. For years the Chinese have seen the country invaded by foreigners who have exploited the national resources and taken the cream for themselves. The rate of import duty has, by foreign agreement, been fixed at five per cent, just enough to pay the foreign debt, and the government has received practically nothing. The railway loans constituted the last straw. No sooner had the Peking government over a year ago ratified the loan agreement than a wave of protest arose all over the empire. Indigna-



HARVESTERS WORKING IN A RICE FIELD IN WESTERN CHINA

tion meetings were held in the cities and petitions poured into Peking demanding that the agreement be abrogated. At first sight it may seem absurd to make so much uproar over the mere matter of borrowing money. But Young China knows that the great powers have frequently obtained their colonial possessions through debt. Young China knows the sad history of some of the Central American republics and the significant story of Egypt. Even if ignorant of these striking

China's ancient agricultural civilization is replaced by the modern industrial civilization of the West. China is today rapidly introducing modern machinery and in her own factories is beginning to supply her own needs. The next step will be her entrance into the arena as competitor for the markets of the world.

China is beginning to develop her inexhaustible resources of coal and iron, and those resources will supply the needs of her



THE NEW INDUSTRIO-AGRICULTURAL CHINA

lessons of modern history, the painful experience with Russia over the construction of the Trans-Siberian Railway over Chinese territory would be sufficient. Young China does not want any possibility of foreign entanglement through foreign debt or foreign property on Chinese soil.

What is the meaning of this movement for the western world? What interest have we in it? The answer is emphatic — our interest is most vital. The world has seen this ancient people aroused and reaching after the political ideals of the West. Whatever our previous ideas, it is clear now that the day of Chinese ignorance and weakness is ended. The reform movement has seized upon China and will not be satisfied until

future army and navy. In short, China will be a world power, one whose territory will no longer be appropriated, one whose attitude in world politics will no longer be ignored. What kind of an influence will be wielded by this future world power? It is a serious question.

China has been for years a menace to the physical health of the world. It has been the originating source of infection, the breeding ground of dreaded diseases. But with the development of sanitation, and education of native physicians, this condition will pass away. Will China then become a menace to the moral health of the world? If China merely gets western efficiency, western science and western

power, without those ethical and spiritual ideals which safeguard western civilization, she will indeed become a moral menace. Sheer power may prove the greatest possible curse to an individual or to a nation. In the famous Sherlock Holmes stories, recently translated into Chinese and read by the literati, it will be remembered that the arch criminal, Professor Moriarty, was a man of supreme mental efficiency, a mathematician of the first rank. In like manner it is possible for the nation with the greatest efficiency to prove the most dangerous to society.

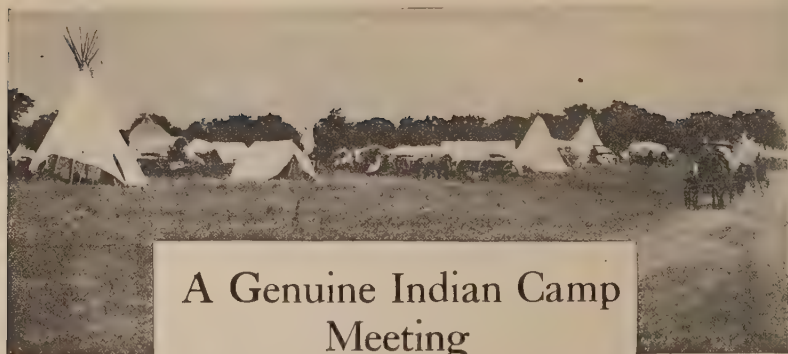
On the shores of the western ocean a giant has recently awakened from the sleep of centuries. He is now exercising his muscles; he will soon put on his armor. Has western civilization done its duty by the giant when it has sold him modern armor and taught him how to use it? Has it even fully done its duty when it has taught him how to manufacture his own armor and be independent of the West? By no means. The West has not done its duty until it has developed his character and trained his conscience, that in the years

to come he may use his mighty power for good and not for ill.

There are those who speak as if the chief work of missions were the introduction of higher standards of living, as if, in China for instance, the chief object of the missionary were to persuade the Chinese to live in foreign houses instead of mat huts and ride in railway trains instead of on wheelbarrows. Important as may be this elevation of the material standards of living, that is only one of the incidental results of missions, one of the by-products. The chief work of missions is not material, it is spiritual, it is the development of character and the training of conscience. It is the introduction into the developing material civilization of the East of those ethical principles and spiritual elements that have made western civilization what it is. The eastern nations will get our external forms, our machinery and our methods, without the help of the missionary. The supreme task of the missionary is none other than to safeguard that developing civilization, lest it become a purely material power, a menace to the moral health of the world.



GOD OF SPRING, THE "SACRED COW," WORSHIPED BY OFFICIALS OF SZCHUAN AND CHENG TU WHEN THE CAPITAL WAS BESIEGED



A Genuine Indian Camp Meeting

By Charles L. White, D.D.

CONTINUED FROM THE NOVEMBER NUMBER AND CONCLUDED

A TOUCH OF SENTIMENT

DURING the first two days the church tent was pitched on the same spot where the first meeting among the Cheyenne was held in July, 1895. At that early day the Indians came lightly clad, but there were no Christians present. When it was decided to have the Association at Kingfisher this year, the Indians urged Mr. Hamilton, their missionary, to have the tent placed under the same tree where they had held their first meeting sixteen years before.

The general custom among the Christian Indians is to pray in their homes, the head of the family offering a prayer at each meal. It is not a brief blessing, but a petition of some length. One missionary reported that even in many Indian tents, where the heads of the families are not professing Christians, prayer is offered before food is taken. The older Indians seem to be naturally religious, and it is not difficult for them to pray.

SIGNS OF GRIEF

Noticing a woman poorly dressed in front of me, a missionary whispers that sorrow has recently come to her home, and the mother is following the custom of her people. This leads her to lay aside her good dress, to let her hair fall loosely over her shoulders, and to put on the poorest clothing that she can get, for thus she shows her grief. When

a death has occurred in an Indian home, the mother, if possible, leaves the house for several weeks. Upon the loss of a child the grief-stricken parent returns to her own mother for a long visit, and if her husband has died, the widow arranges for a series of visits with her relatives and friends.

Until the messengers of Christianity came to these tribes, those in sorrow proved their grief by cutting off their fingers and cutting their flesh. The missionaries, however, found in the Bible a passage covering this need, and instructed their people that they must "make no cuttings for the dead." The mourning at the graves is sincere and frequent, and often occurs at periods covering two and three years. One missionary told me that the only Indian he had ever seen who had showed signs of fear in death was a Cheyenne convert, who departed from the Jesus road and made one hundred cuts on his arms and legs to appease the spirits who were, he believed, offended by his profession of Christianity. While dying he begged the missionary to save his life, but gave no indication of repentance.

MORE RAIN

On Friday night the heavy rains flooded the ground where the services had been held, and on Saturday morning the creeks were impassable. After a conference between the missionaries and the leading



CHARLES L. WHITE, D.D.
SNAPSHOT TAKEN IN THE INDIAN CAMP

Indians, it was decided to move the tent to higher ground, and in a surprisingly short time the canvas church was placed across the creek, and the Arapahoe camp was suddenly shifted to a new position near the camps of the other tribes. The rains had made it very difficult for the Arapahoe Indians to cross the two creeks from which they would have been separated from the services, had they remained in their original location.

Meanwhile a large cottonwood tree was felled by the axes of two missionaries and a bridge, all too dangerous, but from which fortunately no one fell during the meetings, was made by the slippery trunk and the branches of the prostrate giant. Over this bridge the missionaries and their guests passed back and forth to the meetings.

FORTY INQUIRERS

The tide of religious feeling rose rapidly from Saturday morning until Sunday noon, and at these services there were forty or more inquirers of all ages representing several tribes. The youngest was seven and the oldest probably over seventy years of age. Among these were fierce old warriors, women who had resisted the entreaties of

the missionaries for twenty years, and young people who had been under the influence of Christian teachers, just now deciding to enter the Jesus road.

One of the most prominent converts was Fighting Bull of the Cheyenne tribe. When he took his seat among the inquirers, old Iron Shirt, a blind Cheyenne Indian, appealed to his people to come to Christ, and Buffalo Meat, in a sharp resonant voice, which gained its first carrying power in battle, very effectively and almost with a divine authority, urged his own people to do their duty and come into the camp of Christ. After Fighting Bull finished his testimony, a scene occurred which is seldom duplicated even among the Indians, as this Indian's wife, slowly walking to the center of the tent, signified to one of the older men that she desired to pray. No one present will ever forget that prayer as this woman, whose husband had long resisted the entreaties of the missionaries, standing behind him, stretched out her hands to heaven, and with a voice trembling with emotion, poured out her soul to God in words of thanksgiving that made the hearts of all thrill with an emotion which must have approached the joy of the angels who re-



BUFFALO MEAT AND HIS HORSE

joined that one more Indian was saved. Under the power of that prayer, the strong man whom she loved was melted to tears. When this good wife took her seat among the Indian women, Chief Grant Left Hand, the successor of his great father in the headship of the Arapahoe tribe, came forward and shook hands with the members of his tribe who had publicly made their profession.

A MEMORIAL SERVICE

One of the most interesting meetings was

if we want to see her face again we will have to walk very straight in the Jesus road."

The tributes paid to Chief Left Hand, who had died since the last meeting, assured us that a great Indian and a noble Christian had gone to his eternal reward. This old chief who had been so terrible in war that his very name inspired fear among the whites and the Indians alike, when stepping into the water and walking out to Missionary King, who was about to baptize him, said to his pastor: "Before you baptize me I want to pray to God." And those who



MISSIONARIES BUILDING A BRIDGE



CROSSING ON THE TRUNK LINE

a memorial service, in which the missionaries and the Indians alike took part. One after another spoke of those who had died during the year, and several mentioned very tenderly Mrs. Deyo, the faithful wife of Missionary Deyo, who for more than eighteen years had served her Comanche Indians with a devotion which has probably never been surpassed by a white woman in the long history of missionary work on this continent. An old Indian at her funeral remarked to her husband:

"You loved her because she was of your flesh; we loved her for what she has done for us."

Another, standing near, continued: "Yes,

were present on that occasion often speak of the sacred impressions received at that moment. The memorial service concluded with a prayer by Chief Grant Left Hand and the singing of the hymn, "We'll soon be at home over there."

One who was present at this Association, and who took copious notes of all that was said and done, might write almost indefinitely concerning his impressions of these Indian religious gatherings. But a few Indian testimonies may well be included in this article.

SOME TESTIMONIES

Fighting Bull of the Cheyenne tribe:

"You missionaries tell us that which is very good. Before I became a Christian I thought I was all right without Jesus. The old custom of the Indians was to wear good clothes and have the best things. They were satisfied with that. I tried to do that too. But while I was trying to be contented with these things, my boy entered the Jesus road. He had thought of it a long time. My friends talked against him, but he went forward well. From this day I shall try to help all along in this road, and we are both giving our aid to others. You missionaries are making a new way for the Indians."

Mrs. Shotwell, a Pawnee: "As I stand here I want to ask you to pray for my boy. I hear he is very sick. I just depend on Jesus as I sit here in this tent today. I put all this bad news and my feelings in His hands, because I love Jesus now. That is why I am so glad in this meeting today. I do not fear any sorrow for He will help me in my trouble. I love to tell what I have learned from the Saviour to all others."

Sam Ahatone, the Kiowa interpreter: "When our tribes visit each other and friends exchange presents, you do not select an old horse to express your love to your visitor, for his life is about over, and he is lame and cannot work and travel, but you select a young horse, full of life, that can go fast and far. Just so you should not wait until you get old and sick and weak, and your life almost ended before you give it to Jesus, but you should give your young life, full of hope, courage and strength, with many years ahead, to Him who gave His life to you."

Then evidently having in mind some who were waiting until their last hours before they surrendered to Christ, he said in English: "There are those in this tent who think they are full of courage now. They have plenty to eat and plenty to wear, and a good tent in which to live, but when you get sick, and know you are going to die, you will remember what I have said and holler for God."

One of these old Comanche said: "I see now very clearly that I never would have found this road if I had never come to church. The Indians who go to the meetings and hear about this Jesus Road are those who make progress in the good way."

Abraham Mattox, whose Christian life

has been carefully nurtured by Mr. and Mrs. Deyo, is a shining example of what a Comanche Indian may become. He is probably about sixty years of age, and recalls the days of war and bloodshed. He described to me some of the expeditions on which he went when a boy, and of the days full of peril, excitement, war and fire later in his life. Today he is a gentle, refined Indian, well dressed, an industrious farmer, one of the strongest men in his tribe, and respected by all. I regret that I did not take down his interesting testimony, but that which impressed me greatly in connection with what he said, was that the interpreter who repeated his words was himself a young convert of only a few months. His immediate interest is traced to a conversation with Dr. Barnes on his last visit to Oklahoma. Finding himself with this young man for a few moments at the door of the mission, our Field Secretary, ever alert for an opportunity to preach the gospel to the multitudes or to the single soul, spoke kindly to this young man of his need of Christ and of Christ's need of him. The result was that from that hour the youth sought for the light and not many weeks after made his open profession before the people.

Abraham Mattox cannot read, and is entirely dependent on the interpreter and the missionary. The eagerness with which he listened to all that was said, constantly nodding assent as his pastor, Brother Deyo, interpreted day after day the words which red and white men spoke, will ever make a picture to inspire the writer to make plain and simple the message of Christ. A conversation with this brother and his companions easily proves that God has given to some of the Indians great capacity of mind and heart. As I stood face to face with a group of these Comanche, whose names a few years ago were synonyms for war and treachery, I realized that the conversion of these people, and the results achieved by Mr. Deyo and his wife, furnished a new chapter in the acts of the apostles.

Since returning to my desk and going over these impressions with Dr. Morehouse, he told me the story of the establishment of the mission and of his long ride over a rough prairie road with Mr. Deyo, when he went out to begin the work, and of his feelings of

Brother Adenpaw was one of the first to speak. As he came forward he said, "I want to pray before I speak." His testimony was brief, but to the point:

"I have one thing that I wish to mention to you. If a train is on a railroad, and in one car there are some horses, they will be hungry, and must be fed. We Kiowa and Comanche came here as if we were horses shipped from another part of the city. We were hungry, but we have been fed well with food for our bodies and food for our souls. We are anxious to give food to all the hungry people whom we meet when we go home. We used to be on the war-path very often, but we love each other now."

He was followed by the brother of Lucius, known to many of our readers as the interpreter at Saddle Mountain. He said: "I cannot explain the Bible as the missionaries can. I can only tell what they have told me, that the Jesus road cannot be improved. I am very glad God gave me ears that I can hear about it. I am not expecting to become a rich man. That was not my reason for coming to Jesus. My work has been to give His word to one and another and another."

"Tomorrow we return to our homes. Three of these tribes will go out through the one gate and go in different directions to our houses. That one gate is a picture of the one road along which we are all going together, separating now in different directions, but we will all reach the same home at last."

Announcement was made that the wife of Deacon Wynn at Rainy Mountain was improving, and that two missionaries had just held a prayer meeting in her tent. Then he continued: "The Holy Spirit moved a brother to give land for the Fourth Kiowa Church at Red Bank. His name was Light. He had been one of the old ghost dance chiefs, and was often on the war-path. In the old way of the ghost dancers he made a god of everything. He said to me once: 'I prayed to the trees and rocks and everything, and once went out and prayed to the turkey gobbler.' Now he is one of the best workers and preaches when he can to the ghost dancers. They hate him as they do the snakes. He preaches to the Mescal eaters who worship all night. He goes in the morning and tells them of the true Jesus."

This is the work he does. Let us ask God to make us brave to do as He wants."

Some commotion was caused about 10.30 by the discovery of a snake just outside the tent, but the boys, who all the evening had been playing in the camp, killed it, and the excitement subsided. The older Indians paid no attention to this slight interruption.

Buffalo Mear's testimony: "If I could read, and have my Bible, I could carry it in my pocket and report what it tells to the other people in my tribe, but I want to say that I always keep walking toward the light. I don't forget to pray in my house when I eat. I pray at every meal, and night and morning, and I intend to walk in the Jesus road as long as I live."

An old Pawnee warrior, who after a long life of bloodshed, superstition and heathenism, had been converted during the meetings and baptized in the afternoon, gave this testimony: "I have been a drunkard. I went to the ghost dances; I ate the Mescal, and all these things put me in the bad way. These wrong roads led me into the mud. When I used to fight these same Indians whom I love now, I could not sleep but a little while at a time, because I used to have to watch so that they would not kill me. Now I lay down in my tent here at this meeting with these same old warriors, in tents near me. They are now my Christian brothers, and my sleep is sweet."

The Apache, Kiowa and Comanche were always friends in the old days of war, fighting together against the other Indians and the soldiers. In the new Christian relations they too are now very closely associated in the bonds of friendship.

This is the testimony of the wife of Lone Wolf, president of Elk Creek Mission Circle: "I am also one of the workers for Christ. I am trying to be very thankful to God for all he has done for me. I was a very sinful woman before I became a Christian. When the missionaries first came all they said was meant for me. They told me if I would believe I could be saved, and that I could meet my little children who had died, if I gave my heart to Christ. I thought I was too great a sinner, and that Christ would not save me, but I at once decided to become a follower of His and work for Him. It is fifteen years since I came into the Jesus road. The missionary tells me what I

ought to do and what I ought not to do, as he reads the Bible and understands it, and I believe what he says, and obey the words of Christ. I am very happy now and I expect to get my reward at the end of my life. I have been trying to be very careful to learn what He wants me to do, and to ask Him to help me. When I hear of a religious meeting I prepare to go, and when I go I don't remain quiet, but I work."

While she was speaking an old Kiowa chief walked over and welcomed the Pawnee warrior who had spoken of the muddy road. The hearts of the old warriors were at last in unison.

About 11.30 o'clock Bird Chief, an Arapahoe, said: "I know it is very late, but I have a few words that I want to say. Only five days ago I lost my little boy. (It was his last of five children, all of whom had died in infancy.) I am glad I came as it has made me forget my sorrow. Three years ago I turned away from the wicked world, and since then the meetings have strengthened me for my Christian life. I need not mention my past life of sin, for you all know how I lived. When I now see the old Indians drinking, I want them all to come into the Jesus road. I try to do my duty as a member of the school board, and as an inspector of the government school. I think we all ought to remember to pray for our interpreters that their lives may be spared till our next Association."

These are sample testimonies given by a large number of Indians who related their Christian experience. At length, somewhat after half-past twelve, it seemed best to the missionaries to suggest that the meeting terminate. After the Association adjourned to meet one year hence at Rainy Mountain, the writer made a brief closing address and pronounced the benediction. Then the tribes freely intermingled, vigorous, hand-shaking followed, and this was accompanied with kind words of greetings and the ever-present sign language. Slowly and with evident reluctance the Indians returned to their tents, all in animated conversation, and the stars that looked down on these red

men yesterday at war, beheld them that night at peace with men and God. Then the missionaries and their guests silently walked through the camp, deeply impressed by the prolonged service, climbed once more over the slippery trunk of the cottonwood tree that made the bridge over the creek, and went to their tepees and their rest.

But this meeting was the culmination of so many strange sounds and sights that I did not fall asleep until three o'clock, to be awakened two hours later by the departing missionaries, who were bestirring themselves under threatening clouds to make an early start for home. Soon the rain poured from the heavens, but these hardy men and their families, easily adjusting themselves to conditions that to me seemed very distressing, with happy faces and joyful farewells started on their return journeys.

As I was to spend several days visiting the missionaries in their homes and meeting the Indians in the churches, it was planned that the first stop should be at Watonga, twenty miles away. The journey was to be taken with Rev. and Mrs. King and their little girl, six years old.

After breakfast the rain continued to descend even more copiously, and as Watonga was twenty miles distant and the journey was to be made on a wagon without springs, and with iron wheels, there seemed to be nothing to do but to wait until the weather cleared. From eight to nine o'clock, sitting in the tepee where I had tried to sleep for four nights, I had my final talk with Mr. Hamilton about the conquests of Christ among the Indian tribes. Soon the wind increased in fury until to a tenderfoot it gave some indications of a cyclone that might severely test the poles of the tepee.

Suddenly it ceased to rain, the clouds rolled away to the south, and quick preparations were made for the beginning of a journey that ended at 6.10 o'clock that evening, when we had our first food since an early breakfast and after a long chapter filled with new pictures and startling experiences.





Devotional

For the Christmas Spirit

OUR Heavenly Father, we praise and bless Thy Holy Name for the unspeakable gift of Thy love which we commemorate on Christmas Day. For the coming of the Christ into the world, to be its Life and Light and Salvation, we thank Thee. For all that has been wrought in character and achieved in civilization through the birth of Thy Son, our Lord and Saviour Jesus Christ, we praise Thee. For the devotion of life to the spreading of the knowledge of His truth and saving power among the peoples of the earth, we praise Thee. And we humbly pray that the Christmas spirit—the spirit of love, peace, joy, faith and hope—may permeate the world's life with regenerating power. Grant that this spirit may possess and control us, so that we may do our part to bring in Thy Kingdom of righteousness upon the earth. Hasten the day, O Lord, when Christ shall enter fully into His inheritance and reign in every heart. Amen.



PRAY

That the outcome of the present revolution in China may be the swift progress of political and religious liberty, and the birth of a truly Christian democracy in the land of Confucius.

That the Christian leaders in this country may be more deeply imbued with the evangelistic spirit; that our academies, colleges and seminaries may be permeated by the spirit of Christ, so that men may come from them fully fitted for ministerial and missionary service.

That our own denomination may do its share in home and foreign evangelization, and find deeper joy in outgoing service



The Blessing of God

How little we realize what it means to receive from God the answers to our prayers! The answer must come, not in the small way in which we look for it, but in the large way

which is in keeping with the character of God. If I ask God to bless my friend, a missionary on the other side of the globe, shall not the answer, accumulating and enriching itself as it comes back to me, be as treasure laid up in heaven for both my friend and myself? There is no limit to the amount and richness of the blessing God will send in answer to our prayers. — *Mrs. Cora C. Morse.*



Thoughts to Feed Upon

The way to secure a new Pentecost is to enlarge our gifts. Those of us who are in any degree partakers of the spirit of power must put God to the proof for a wider, a larger blessing. If we expect him to grant us, for the sake of the church yet unconsecrated and the world yet unsaved, some new and surprising access of spiritual power, we must make to him some demonstration of our faith, daring in its heroism, splendid in its measure, uncalculating in its generous denial of self. — *John Humpstone.*

Love never asks, How much must I do? but How much can I do?

A man may give without loving, but he cannot love without giving.

Christianity, I say, was missionary from the start. That is the very idea of the thing; that is the genius of the machine. It wasn't made to run on any narrow gauge. You will need a broad-gauge track for it to run on. — *J. A. Broadus.*

We cannot localize our Lord and Saviour Jesus Christ. — *E. H. Bonsall.*

After all, missions may be called the measure of Christian vitality. — *John W. Wood.*

If you and your church fail in this—the philosophy of Jesus, the serving of mankind—then you and your church will fail — *J. A. MacDonald.*



THE VIEW OF YOKOHAMA (1)

Impressions of a New Missionary

By Earl H. Cressy, Hanyang, China

I



N A Sunday afternoon during the conference for outgoing missionaries at Boston, some of us went to the Common, where we found eight or ten open-air meetings in progress. A socialist was talking confidentially to a group which crowded around him, while another near by showered impassioned oratory on the passers-by from the eminence of a soap-box. Beyond a group of young men who were quietly conducting a gospel meeting, a seeming sanctimonious band vainly sought hearers by the stentorian praying of one of their number who was kneeling in the dust upon his hymn-book. Farther up the line four solemn looking men in whiskers were holding forth upon one of the obscure "isms" for which Boston is famous. "This is the way we shall appear to the natives on our fields," said one of our number, and in this remark I found food for much thought.

In the Public Library Sargeant's representation of the genius of Christianity

seemed more than merely a splendid example of art of the Byzantine fashion — here in the once stronghold of Puritanism, it was to me a reminder of the unchanging continuance of Catholicism, which we like to think of as rendered obsolescent by the Reformation, but which is rapidly becoming a factor to be reckoned with in the most Protestant of countries. I wandered toward the water-front, where it seemed to me that one need go no farther to be a foreign missionary. Everywhere were landmarks and tablets reminding me that here the Puritans had dwelt and wrought out liberty. Here still stood their houses, but their children had departed.

I asked myself where their descendants were. Some of them I found when I was sent to speak in a church in the suburbs. These suburbs were very different from the foreign quarters, but the slums are not a circumstance to a Chinese city. These — and thousands like them in other cities — are the Christian men and women who are sending my wife and me to live in much worse surroundings than they have moved out of, leaving their churches to a slow death, or more often removing them and abandoning the new-comers who need their



THE VIEW OF YOKOHAMA (2)

counsel and friendship, to be trained in citizenship by the saloon keeper and the party boss. There is something wrong here. I firmly believe that the problem of our American cities will not be solved until our Christian men and women are ready to do what they ask us to do, and move back to take up the burden of the city. In so doing they would find the same joy that comes to us out here.

Our trip across the continent was twelve days and thirteen meetings long, and this on top of various farewells at home, four at Boston, and a week of conference. These were busy days. It was a privilege to enter into the fellowship of the older missionaries as we did at the conference, and to come before gatherings of people from the Atlantic to the Pacific, of whom we came to think as a host of friends who were supporting and praying for our work. It is uplifting to become a citizen of the world.

At last it was sailing time. The Chinese prince for whose convenience the ship with its hundreds of passengers had been delayed two days came aboard in state. We were already under the Japanese flag, the friends on the dock blended into a distant crowd which fluttered handkerchiefs, and we looked silently back as it came over us that it would be long before we should see our own land again. Soon we were heading

through the Golden Gate into a glorious sunset, while every moment added to the distance that separated us from our past lives.

II

We did not have long to wait for our first new experience. It was rough outside the harbor, and I had barely finished with soup when I had a premonition that I was wanted above on deck. For the next day or two I realized the utmost meaning of a sign that we saw in Boston — "Transient Meals."

The voyage was delightfully quiet after the bustle of leaving home, and with vegetating by day in a deck chair, promenading on dreamy moonlight evenings, and sports and entertainments under the fat and gracious patronage of the prince, the time sped all too soon.

We steamed into the harbor of Yokohama followed by two men of war which had come out to meet us in honor of the prince, and as we came to anchor the warships in the harbor fired salutes. Immediately we were surrounded by launches. Some carried police who first came aboard, others were covered with frock-coated notables and gorgeous officials in uniform. Still others loaded with friends of passengers were vocal with greetings and queries as to the well-being of the auto and the baby. From all sorts of

The Lake Mohonk Conference

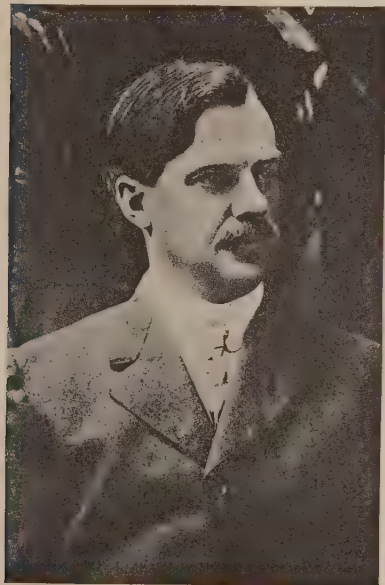


THE Conference of Friends of the Indian and other Dependent Peoples was largely attended, as usual, and important matters were discussed from the expert point of view. Vice-President Sherman presided. The Indians had the first two sessions, the Philippines followed, and then Porto Rican conditions were considered. Considerable attention

spoke, earnestly asking for justice in the matter of citizenship. "It must be statehood, self-government, or independence," said one native speaker; "the Porto Ricans prefer the first; the last would be the refuge for their honor if the others were denied." An exhibit of the Porto Rico school work was made by Dr. Dexter and aroused great interest, as it showed the capabilities of the native children.

The platform urged that religious boards and societies assume the duty of religious training until, through mutual comity, there remain not one tribe of Indians not brought out fully from paganism into the life of Christianity. All the agencies of law should be used by the Department of the Interior to enforce the prohibition of the sale of liquor to the Indians, and punishment for violation should be as energetically sought as in the case of tampering with the mails or counterfeiting. The policy of reducing the number of government Indian schools and transferring the pupils as rapidly as practicable to the public schools is approved; also that of breaking up tribal lands and funds. Certain tribes should be vigorously protected against violent dispossession of lands they have cultivated for centuries. The Pueblos especially are in danger. The Pima Indians, also, should not be removed without their consent. In Alaska special care should be taken to guard the interests of the aboriginal population.

Grateful appreciation is expressed of the labors of our fellow citizens in the Philippines, where a new political society is being formed. "No true American desires to see them held as a subject community or abandoned to become subject either to a foreign power or domestic oligarchy." Reports of progress are gratifying, progress assuring the ultimate complete self-government of this rapidly developing people. "To that end we desire to see the power of the Insular Government increased, present hindrances to industrial development removed, capital encouraged to undertake needed enterprises, but under such regulations by the Insular Government as will prevent the exploitation of the islands."



E. G. DEXTER, COMMISSIONER OF EDUCATION

was paid to the Alaskan Indians. "The Economic Side of the Philippine Problem," "Government Education," and "Sanitation," were three topics presented, and "Tuberculosis" was also treated—this by Mrs. Martin Egan of Manila, president of the Philippine Anti-Tuberculosis Society. Dr. M. G. Brumbaugh, ex-commissioner, and Dr. Edwin G. Dexter, present commissioner of education in Porto Rico, described the educational progress since American occupation. Five Porto Ricans

Echoes from Eastern Cuba

By Rev. Juan McCarthy, of Baracoa

SOME people are inclined to be pessimistic when they see the small increase in conversions as the result of much preaching. But in the Eastern Cuban Mission our hearts are filled with gratitude to God for the manifestation in a special way of His divine presence in our work.

Nearly three years ago the gospel in its purity was preached in the district of Baracoa (a very large district, which reaches right up to Cape Maysi) for the first time. People told us about the difficulties we should have to meet. But our strength was in the Lord, and we knew He was able to take care of His cause. From the very beginning the watchword has been Onward! Satan has done all he could to impede the

progress of the gospel, but heaven's power was in the messages given to the people, hence Satan's efforts could not avail against the Spirit's power. Week after week our work was extended into places outside of the city of Baracoa, until now in the district of Baracoa we have fifty-five mission stations open, where the teachings of Jesus are regularly taught.

We now have in this field five temples and five missionaries, doing their best to carry the news of the Kingdom to those in darkness. So far we have been slow in the administration of baptism to our candidates; nevertheless we have baptized over 150 persons.

The success in this field has been due in



REV. JUAN MCCARTHY AND FAMILY, OF BARACOA, CUBA

We are still Aiming at the Ideal: Missions in Every Baptist Home
Help us to Hit that Target exactly in the Middle of the Bull's Eye

a special way to the benevolence of Mr. Treat of Pennsylvania, who has so generously sustained the work in Baracoa. Without this help we could never have advanced with such rapidity.

One result of the work done here is, that as there were no missionaries to spare to enter the new fields as they were opened up we were compelled to give our converts rapid instruction in evangelical truths and then send them out to preach. Their success has been marvelous, taking into consideration their lack of training. They have developed in a remarkable way, and are doing splendid work for the Master. As the result of the labors of our country missionaries we have four organized churches in the rural districts and several others in prospect.

Some wonderful conversions have taken place, principal among which are the following: Miss Mary Lagilta, formerly an ardent Catholic, became disgusted with her religion, owing to the corruptions she beheld in the same. As the result of this she became an atheist, a pronounced opposer of God. A year after our reaching Baracoa we began to visit her home, and little by little she studied the biblical doctrines, until finally she declared her faith in the Bible and in Christ, received baptism, and has been extremely active in Christian work ever since. In fact, during a month's absence from Baracoa, she filled my place in the pulpit with wonderful ability. She is a born orator, a profound logician, and is full of love for lost sinners.

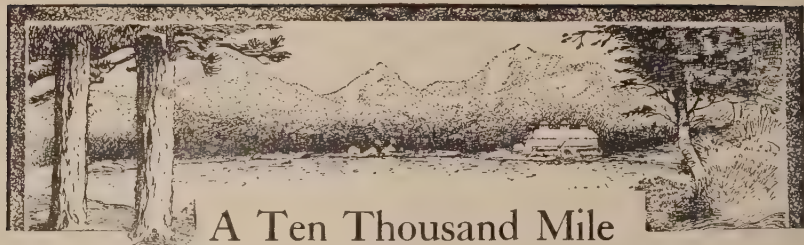
Another convert was a man who had been accused of murdering a merchant, for which he was sentenced to twenty years in the fortress at Gibraltar. At the end of his imprisonment he returned to Baracoa;

there for the first time he heard the message of salvation, and in obedience to Jesus' commands followed the Master in baptism.

A third convert was previously the greatest drunkard in the whole district. I have been told upon good authority that he was in the habit of drinking three or four bottles of rum every day. He certainly was rarely sober, was degraded to the rank of a beast and looked down upon as a vile creature. He so ill-treated his wife and children that they abandoned him. He sold everything he had for drink. At last the sound of the gospel was brought to him. He repented, turned to the Lord, and was saved. What a change has come over this man! It is almost indescribable. Even the enemies of our cause quote his case as a proof that there is a power in our teachings. One man said to me but a short time ago, "I do not like your religion, because you refuse to worship the Virgin Mary, but nevertheless I am compelled to admit that your religion has a power in it which Roman Catholicism does not possess, since it can change such drunkards as Mr. — into sober, honest men.

We could go on recounting experiences of this nature. These are sufficient to show that the gospel has lost none of its power; Jesus is the same yesterday and today. He wants to save sinners. He wants to use us. Shall we place ourselves at His feet so as to allow Him to utilize us? There is so much to do, the fields are white for the harvest, just waiting for earnest laborers to go forth to gather in the sheaves. Let us lift up Jesus and lose sight of everything else; then He will fill us with power, and this will rid us of all pessimism because we shall see the divine power manifest in our work.

The Baptist Laymen's Movement asks as a minimum ten cents per week per member. The present average of the Northern Baptists is less than three cents per week per member for all missions. Will you help raise the average this year?



A Ten Thousand Mile Tour

By Robert G. Seymour, D.D.

BIBLE AND MISSIONARY SECRETARY OF THE PUBLICATION SOCIETY



It is a great thing to make a tour of over ten thousand miles and visit eight State Conventions in seven weeks, and it gives one a glimpse of things baptistic which he could not otherwise have. I have been several times across the continent,

but it never seemed so large as it did this time, with its vast plains and fields, its rivers and mountains, its abounding wealth, and the immense possibilities which are here for all people. I was greatly impressed with the vital relation between these fertilizing streams—"The streams in the desert," the productive plains and valleys, the ore-filled mountains—"the hidden riches of secret places," and the kingdom of God!

We are far from awake to our opportunities in these great western fields of usefulness, in these wide-open doors for the entering in of the King's messengers. What a shame that we should be compelled to cut down our apportionments where they should be enlarged, and let others with golden handfuls sow these waiting fields while we should both sow and reap! It was a great joy to mingle with our brethren; to hear their songs of victory; to get their view-point of growing fields, to come into sympathetic touch with their needs, and in some sense to get under their burdens. We wished our laymen in their comfortable eastern churches could see and feel what we did.

Our first convention was at Anaconda,

Montana, a mining town of some importance. The Baptists have a comfortable meeting-house, with land enough for future growth. Pastor F. W. Crawford gave a real welcome, and Rev. J. F. McNamee, president of the Convention, made true response. We greatly enjoyed the spirit of song which an excellent choir awakened in the convention. Sometimes a choir is depressing. There were capital addresses upon practical topics by men who knew their subjects. Dr. C. B. Allen of Missoula preached the opening sermon and set the keynote of the convention, from Philippians iii, 11. The western leaders were present in the persons of Drs. Woody, Proper and Cook, and Rev. Joe P. Jacobs.

Two things we enjoyed in all these conventions: first, the wide sweep given to Missions in all its branches; second, the time given to men in the field, telling of what their work has been and what its outlook is. One gets in this session devoted to the workers a real view of conditions as in no other way. The Secretary of the Montana Convention, Rev. Thos. Stephenson, is a man of sterling worth, alive to the situation. The need in Montana is more help, so that strategic points should at once be occupied.

Through the kindness of the Convention, time was allowed so that we could get to Salt Lake City and spend a little time in the Utah Convention. It was well attended, and Utah Baptists show a commendable growth. The spirit of the meeting was cheery and aggressive. They spent three days in recounting their work and in planning

for new. A marked action of the convention was a resolution of *love* for the Mormon people, not for their doctrines or teaching, but for themselves in their spiritual needs. This resolution called for a response from one of their leaders, Brigham Roberts, in the Tabernacle on the next Sunday. No great inroads are made in Mormon life and in converts; but the leaven of Christianity is at work even in Salt Lake City. There are twenty or more Christian churches here. Baptists have erected a beautiful edifice and are waiting for money to finish the interior. It is a credit to our denomination to plant in these centers of influence buildings worthy of us as a people. There are five mission churches under the fostering care of the Home Mission Society, besides the Immanuel church, Rev. L. S. Bowerman pastor. It was my privilege to preach on Sunday evening to a large congregation. This church has 500 members, and has a financial record of which it may well be proud.

From Salt Lake we journeyed to Twin Falls, Idaho, where the Southern Idaho Baptist Convention was in session. Twin Falls is a thriving town. Seven years ago there was nothing here but sage brush, now it is a prosperous town of 7,000 inhabitants, with several flourishing churches, a fine courthouse, high school and other public

buildings. The reason for growth is irrigation. The soil is richly productive when it receives water. There is an excellent Baptist church, with a live and intelligent pastor, Rev. W. E. Henry. The Convention was well attended, and considering the great distances which some of the delegates traveled this was remarkable. One pastor and five delegates came 400 miles. Judge F. S. Dietrich, of Boise, is the President of the Convention. Vice-President W. N. Witty presided in his absence. Two especially interesting meetings marked this Convention—the B. Y. P. U., which opened its services, and the Men's Movement banquet, which came in between. Rarely have we heard such a high order of practical speaking as at this supper. Dr. W. B. Hinson of Portland was a special feature, and delivered three or four excellent addresses. Rev. Mr. Barkman was a power in an evangelistic service. He and Mrs. Barkman in Chapel Car "Good Will" have been a great help in Idaho, and their praise is everywhere. Conversions are multiplied wherever they labor. It was joy to meet here Rev. E. R. Hermiston and wife of Chapel Car "Immanuel," and also Mr. W. B. Hopper, the colporter of the Publication Society in this section of the State. He drove his horses a hundred miles to be here. Rev. W. H. Bowler, the General Missionary of Idaho, is a most enthusiastic



REV. F. B. BYRAM AND COLPORTAGE WAGON NO. 8, OF IOWA (SEE PAGE 860)

leader, tireless in his efforts and tactful in his management. He believes in Idaho and its future, and pleads most earnestly for help to carry out his plans.

One morning was set apart for a visit to Shoshone Falls, and over four miles of the dustiest of roads we went, and saw one of the great wonders of nature, grand and beautiful. It is a great source of power as it has been electrically harnessed. What a pity the great things of nature cannot remain teaching their lessons of beauty and sublimity without having attached a thought of mercantile value!

Think of the great distances in this great West. We must double back and make a circuit of 1600 miles in order to attend the Wyoming Convention at Casper. We stopped on Sunday and worshipped with the Saints at Cheyenne, finding a good house of worship, an interested congregation, and a most excellent leader in Rev. Geo. Van Winkle, who is President of the Convention. At the Convention we found a small company, but an earnest body of men and women, who with Pastor Hopton gave us a gracious welcome. Here were Dr. Proper; the new Superintendent of Missions, Mr. Fudge; Mr. Jacobs, and with him Mr. M. C. Treat of Pennsylvania, and his friend, Mr. Smalley. It is a great thing for these generous laymen to go out and survey the fields, discover the needs and find the true dividends of their investments. Mr. Treat is one of our large laymen who knows how to combine religion and business in the highest sense. It was a great pleasure to travel a day or two in his company. We found a small church, but well situated in a growing section of the town. The Convention was full of interest and had the evangelistic spirit. A twilight street meeting was a marked feature, and many heard the gospel who were not accustomed to. Rev. J. L. Rupard, our Sunday-school missionary, is beginning to get hold of this new field; he knows pioneering work, and has good courage and ability. The Publication Society has eight workers in this State. We met Rev. Arthur Sangston and wife, who in chapel car "Messenger of Peace," are not only sowing wisely but beginning to reap bountifully.

On the way back to the extreme west, we stopped a few days at Boise, Idaho, beautiful for situation, in a rich valley teeming with

fruit. Rev. Geo. L. White and I addressed a gathering of about 125 men, at a men's banquet on a Friday evening—a fine body. It was my privilege to preach to this strong church; to a fine congregation which filled the house on Sunday morning, while Mr. White went twenty miles away and preached at Caldwell. Rev. C. L. Trawin is pastor at Boise and has already won golden opinions as pastor and preacher. There is a large Sunday school under the leadership of Dr. S. R. Rightenour.

From Boise we took a journey of a day and a night to Pullman, Washington, to attend the East Washington and North Idaho Convention. There we found a goodly number of delegates with men of marked ability in the lead. Rev. F. P. Agar is the energetic Secretary of the Convention and the general missionary of the Home Mission Society for this district. Some addresses of marked ability were delivered by J. W. Johnson of Spokane, H. A. Boardman of Yakima, W. B. Hinson of Portland, and D. D. MacLaurin of Walla Walla.

On our way to the next Convention we stopped a day or two at Spokane, and had the privilege of attending a Gypsy Smith meeting in a tent filled with 5,000 people. He preached the gospel with clearness, sympathy and power, and at the end of the meeting there were many inquiries. He is to make a tour of coast cities, and with the preparation being made for his coming in many cities there will be rich results.

We spent a Sunday in Seattle, that great coast city of marvelous growth and possibility. I preached for the Temple people in the morning, and Mr. White for the Tabernacle people in the evening. We heard Dr. Whitman give one of his excellent sermons, and our visit to his home will not soon be forgotten. The new church building of the First Church is up, and will soon be completed. It is a building of which all Baptists can be proud. This people have had a long struggle but victory is assured.

We found a fine attendance of delegates at the Western Washington Convention at Bellingham. J. F. Corp is the pastor of this live church. Mr. H. F. Compton, one of our live laymen, was President of the Convention. The representatives of the societies were here in full force. We were glad to greet the noble women who are making a

tour of the Coast States — Mrs. Lester, Mrs. MacLeish, Mrs. Westfall and Mrs. McLaurin. As the representative of the Northern Baptist Convention I was graciously granted an entire evening to present the work of the three societies. Space will not allow my presentation here of the notable work of this Convention. In a separate article we give the efficiency of one colporter on this field — Rev. J. N. Day. Rev. L. W. Terry retires from the secretaryship of the Convention and Rev. Joseph N. Beaven takes his place. The true spirit of service is here, as we witnessed in sitting with the Board presided over by Hon. Corwin S. Shank.

On our way to the last Coast Convention we spent a few days in Portland, the beautiful city of the coast. We were in the midweek meeting, speaking to the Sunday-school teachers, and hearing Dr. Hinson tell about the church in the Acts to 250 people. Dr. Hinson is doing a great and solid work at the White Temple. There are throngs at the Sunday services.

We met a fine body of people at the Oregon Convention at McMinnville, fifty miles from Portland. This Convention, under the leadership of Rev. F. C. W. Parker, is moving forward in fine shape. Hon. O. P. Coshov is the president, a leading lawyer of the Northwest, and he knows how to preside. Every hour was full of interest and every department of

work had its share of time. Missions have a large place in those western conventions and they are stimulating for home work. The great interest to us in this Convention, as in others, was the view given of work by the field workers. We had a most delightful visit to McMinnville College, and esteemed it a privilege to address this body of students — upwards of two hundred; and we never felt more honored than when faculty and students arose to greet us, recognizing what we represented. This college is doing a really great work under President L. W. Riley; it needs the strong support financially and otherwise of every Baptist.

On our western tour we had the company of Rev. George L. White, who was on an introductory tour to the seven states in which he is Superintendent of the Publication Society's work. It was good to see how everywhere he was heartily welcomed in his new office. He is one of God's true noblemen. We were glad to meet in several conventions Dr. C. M. Hill, President of the Theological Seminary of Berkeley, Cal. He gave Bible expositions each day and they were worthy of the man and the hour. We are finishing our tour as we write, speeding eastward, where we love to be, but with a new and broader conception of our denominational work in the West, and a high regard for every man who is out there on "the firing line."



REV. J. C. KILLIAN IN CHAPEL CAR SHOP WORK. A NOON MEETING. "C" MEANS NEW CONVERTS
MIDNIGHT MEETINGS ARE HELD ALSO



Christmas in Burma

By Alfred W. Anthony, D.D.

THE DAY IN RANGOON



OW can there be a Christmas celebration in a land in which neither pine nor fir tree grows, and none but those who come from across the seas, with the message of Christ, and those few who have been won to

Him, know of the Day! Christmas 1910 fell on Sunday. In the great city of Rangoon carpenters hammered as on any day; coolies staggered beneath heavy burdens just as they had done all the week; and business continued, uninterrupted.

But the house of Rev. David Gilmore, professor of English Literature in the Baptist College, Rangoon, sheltering at the time Prof. J. E. Smith of the College, Rev. T. S. Barbour, Foreign Secretary of the American Baptist Foreign Mission Society, and the writer, celebrated the Christmas Day within its own walls.

The table, arranged for the 7 o'clock "Chota Hazri," or early breakfast, was decorated appropriately for Christmas. From the "Punkha" (the swinging fan suspended above the table) hung lanterns containing little candles, a tissue paper Christmas Bell, and a stocking for each of the guests, with brave poems composed by Professor Gilmore.

An inventory of one stocking comprised the following articles: (1) the mate to it, so that the possessor had a pair; (2) a nest of lacquer-ware boxes; and then the following toys bought in the Bazaar, which serve as models of real things in the land: (3) a dancing monkey, (4) a necklace of beads, (5) a pair of brass cymbals, (6) bells fitting the fingers to be used in dancing, (7) a mortar in which seeds and grains are ground, (8) a measure for oil, shaped like an old-fashioned cocoanut dipper, (9) a lunch tray on which were placed three broad-based jars

for food, (10) a pair of tweezers, used by the natives in pulling out the stray spears of their beards, (11) a Chinese spoon, (12) a complete suit of clothes, of diminutive size, for a Burmese woman, made out of silk especially for this occasion by one of the school girls at Kemmendine, a suburb of Rangoon; and (13) a tiny lime, the emblem of royalty. This surely was a stocking well laden!

Attached to each stocking were poems written by Professor Gilmore in honor of his guests. One read as follows:

TO THE REV. DR. BARBOUR

My wife expects a poem full of fun,
To help her make the Doctor's Christmas merry;
But who am I to crack my jokes upon —
The Secretary?

For he's our "burra sahib," who has come
To see what we are up to; he's a very
Important personage, and I'm a humble
Missionary.

But no, he has not come out here to bend
Upon "subordinates" a brow judicial;
We see the man, the Christian, and the friend —
Not the official.

You've shared our work, our problems, and our care;
Six strenuous weeks you've labored without measure;
And now we bid you rest awhile, and share
Our Christmas pleasure.

Accept these trifling gifts; this fact alone
May make them worth your while to go away with;
They're toys that Burmans buy at Shwedagon,
For kids to play with.

Another expressed its cordial greeting in this wise:

TO THE REV. DR. ANTHONY

Hang up the Doctor's stocking,
Be sure you don't forget,
The dear little Free-will Baptist
Has never seen Christmas yet.

That is, he has never seen it
As we see it in Burma here,
Where the funny jostles the holy,
And the smile is close to the tear.



THE AURORA, LAUNCH BUILT FOR DR. NICHOLS AT BASSEIN

Where Santa comes in an ox-cart,
Where the heathen stand in a line,
Expecting their Christmas presents;
Where the tamarind serves for the pine.

Where exiles from their country
Are keeping Christmas day —
The festival of the children —
With their children far away.

And yet it is "Merry Christmas,"
For the love of Christ is near,
And in the land of our exile
There are hearts that hold us dear.

We look upon the bright side,
And polish the dark side up,
And count the many blessings
With which God filleth our cup.

Be merry; be merry, Doctor;
As an aid to your merriment
Just take a peek at your stocking,
And see what Santa has sent.

The real pathos of sacrifice in the mission field relates to the children. Often there is no other sacrifice, but joy and gladness in the service. Professor Gilmore's son and daughter were in America at school and college. Professor Smith's three children were also in the home land, and his home in Burma was closed. As we gathered about that table voices choked, and one, who was asked to invoke the blessing, was so overcome by the loneliness due to the absence of children that he was unable to speak, and another took up the voice of petition. The occasion gave rise to the following verses from Professor Smith's hand:

A LONE CHRISTMAS

It is not much like Christmas,
With wife and children gone,
And with no baby laughter,
To waken me at dawn.

It is not much like Christmas
To sit here all alone,
A-pounding this typewriter,
And feeling like a drone.

It is not much like Christmas,
And yet I must admit
To-day indeed is Christmas —
And here alone I sit.

Aye, 'tis not much like Christmas,
Without nor child nor wife;
But tender friends and thoughtful
Put joy into my life.

Though 'tis not much like Christmas,
It might be worse, I know,
Then, thankful for my blessings,
To sadness, I'll say "Go!"

When 'tis not much like Christmas,
Afar from those I love,
I'll think whence came our Christmas,
And lift my heart above.

Each guest also had by his plate a specially designed and dedicated Bill of Fare, the output of Professor Gilmore's friendly ingenuity. The one preserved by the writer set forth the viands as follows:

AMERICAN		
Clear Soup		
Roast Goose, Apple Sauce		
Mashed Potatoes		
Pumpkin	Cold Slaw	Succotash
BURMESE		
Kyet Hin	Ngapee	Ong Tamin
ENGLISH		
Plum Pudding, Jamaica Sauce		
Sweet Cake		
Coffee	Ice Cream	
Wahklü Lodge	Rangoon	

What would this Christmas have been without a genial Professor Gilmore to act the part of a bounteous, poetic Santa Claus!

CHRISTMAS IN BASSEIN

Christmas exercises were given by the pupils of the Burmese School in Bassein on Wednesday afternoon, December 21. A

company of about four hundred and fifty pupils was gathered, about fifty of whom were girls. Many recitations, chiefly of Scripture passages, were given by bright, dark-skinned Burman boys and girls, and songs were sung. A little later in the same day the guests attended a public exercise given by three hundred Pwo Karen children in their school chapel. It was a particularly pleasant sight to see the museum, gathered by the missionary in charge, fitted into cases around the school-rooms, such as an Esquimaux village in miniature, and a Bedouin encampment, with minerals and various curios, representing Burma and other lands.

On the following evening in the school administered by Dr. C. A. Nichols, for Sgaw Karens, an even more impressive service was rendered by the eight hundred pupils in attendance. In the large hall, named the "Korhah-byu Memorial Hall," in memory of the first Karen convert, who was baptized by Missionary Boardman, nearly a thousand persons were assembled. A band on an outside porch played two selections. There were three piano duets given by children; choruses, glees and anthems; and the kindergarten tots gave an admirable drill accompanied by a charming song. Near the close of the exercises a little Karen girl came forward and in a beautifully modulated tone recited the following greeting, a copy of which was presented to each of the guests:

"We the Sgaw Karen Christians of this community are very glad that you have come so far to see us — away from America.

We all love you both very much. We love you much more than this. But please take our little Christmas gift — with our best wishes for a pleasant Christmas, and many, many happy New Years. Now please come again."

This greeting was accompanied with the gift of a Burmese cymbal and hammer, and a silver cup for each of the absent wives.

A CHRISTMAS IN HENZADA

In the Karen compound presided over by Mr. and Mrs. A. C. Phelps, a Christmas exercise with two trees was held on Friday evening, December 23. Gaily festooned decorations hung about the walls of the school chapel. Many songs were rendered and many recitations of Scripture passages, both in English and Karen, were given. Then, among the two hundred and seven pupils in the school, gifts were distributed, many of which had come all the way from America, as a token of Christian love for the far-off children of the East.

In this, as in the other schools, the most welcomed Christmas announcement came in the statement that twelve of the children were to be baptized on the following Sunday — on Christmas Day itself.

The spirit of Christmas is spreading. Where the missionary goes there the Christmas cheer follows. Though he sacrifice his comfort, leave his home land, and must be parted from his children, yet he carries to the heathen, otherwise groping in a superstitious and often malevolent darkness, the light of the Christmas Star!



SCHOOLGIRLS RETURNING TO COMPOUND AT MOULMEIN AFTER A BAPTISM

Canadian Baptist Missions

The Montreal Convention



THE Baptist Convention of Ontario and Quebec met in Montreal, Oct. 17-24, with the Olivet Baptist Church. The first evening was given to the comprehensive address of the retiring president, Mr. C. J. Holman, K.C., LL.D. Business began on Wednesday morning with the report of the Publication Board, which showed a publishing business of \$32,300, exceeding last year by \$2,762, with profit of \$198. The *Canadian Baptist* subscription list and advertising both gave an increase, and total net profits from the printing business of \$1,421. A movement for a headquarters building is under way.

The Church Edifice Board reported a capital of \$15,789, of which \$14,439 is in the form of outstanding loans to 38 churches. By using and re-using the capital, after a period of forty-four years, 121 churches have been aided to the extent of \$56,524. Seven churches were helped during the year; 91 churches contributed to the income \$839; expenditure was \$2,408.

The Ministerial Superannuation Board reported funds available for distribution, \$3,785. Retired pastors received \$180, widows of pastors, \$150. Of all the funds this seems the most generally neglected, said the report.

The Home Mission Board presented its sixtieth annual report. Before 1851 the Canadian Baptists were divided by sectional differences, east and west, and by doctrinal and other differences. Organization began in Canada West in 1851, Canada East organized in 1858, and in 1888 the union took place. In 1851 there were three missionaries, in 1858, 11, supplying 50

preaching places; in 1871, 52 missionaries. The past year the Board aided in the support of 142 pastors who supplied 232 preaching stations and 38 students supplying 62 churches. In 1858 the income was \$1,476; in 1911 it was \$36,684. The baptisms in 1858 numbered 111; in 1911, 552. In 1871 there were 119 churches; this year 480, with a membership increased from 16,600 to 53,000. Between 1900 and 1911 there were 8,000 baptisms, 80 churches organized, 105 chapels built, 50 fields became self-sustaining and over \$350,000 was contributed for home missions. The problems before the Board are lack of pastors, the city problem, and the foreign population. City missions are taking on new life, and in Toronto, Montreal and Hamilton work has been begun for Bulgarians, Ruthenians, Slavs and Macedonians. This home mission work of the provinces compares with our state convention work. Rev. John Kolesnikoff, formerly one of our workers in Scranton, was enthusiastically received as he told of his present work in Montreal and Toronto.

The Sunday School Board reported 468 Sunday schools in the 507 churches, with enrolment of 43,538 scholars and 4,870 teachers and officers, a total of 48,418; average attendance 29,981, or 65 per cent. Of the scholars 9,063 are church members, of whom 1,308 joined during the year; thus 60 per cent of the baptisms come from the Sunday school. The schools gave to missions \$8,030; for school purposes, \$34,375, an increase of \$5,089 over last year. Average contribution to missions for enrolled members, 22 cents; for members in attendance, 49 cents. Among the recommendations one was for the establishment of a chair of Sunday school pedagogy in McMaster University.

The Laymen's Movement was presented "as an inspiration to men to give themselves as well as their money, to lead men to Christ in the heathen world, the priest-ridden world, the foreigner within our gates." Canada has been at the forefront in this movement, but feels keenly the loss of Dr. Stackhouse, for whom it is not easy to find a successor.

Colonial Western Missions set forth the problem of a population ever moving westward in Manitoba, and the frontier and foreign work in Saskatchewan, Alberta and British Columbia. In the latter 55,000 immigrants settled last year, making heavy demands upon the churches. The foreign work is among the Germans, Scandinavians, Russians and Galicians, and there is also a Negro work, colonies having recently come into Alberta, including many Baptists. Immigration is recognized as the serious problem, as 212,854 immigrants arrived in Canada between April and September last, an increase of 18 per cent over the year preceding, and a proportion greater than that of the million coming into the United States, when Canada's 7,000,000 are put against our 90,000,000. From each western province comes the cry for men and money to meet this ever-enlarging opportunity. In educational work the western work has Brandon College, a strong institution, with 367 students.

Chancellor McCrimmon, the new head of McMaster, presented the educational report and was warmly received. The enrolment at McMaster during the year was 260 in arts, 42 in theology; Moulton College enrolled 163, Woodstock, 175. The spiritual conditions were regarded as favorable. Dr. Bates, Educational Field Secretary, gave this record: 1,368 students since 1881; 665 of these have entered the ministry; 45 have gone to foreign mission work; 160 have become teachers; 136 were accepted last year for the ministry. In the discussion Mr. Allan Donovan said the whole denomination gave last year only \$2,500 to Christian education. A sum of \$10,000 a year for this cause is proposed.

The election of officers resulted in the choice of A. L. Therrien, D.D., of Montreal, as president, and Rev. C. E. MacLeod, secretary and treasurer.

The report on the state of religion gave

these statistics: Ordinations to the ministry, 21; new edifices dedicated, 7; in process of erection, 5; number of churches, 513, 6 new during the year; membership, 531,365, a net gain of 629; baptisms, 2,149, a decrease of 502 and smallest number since 1903; members lost through erasure and exclusion, 1,288, more than half the number received in baptism; no baptisms reported by 250 churches. Substantial progress has been made in contributions. The average giving per member for home work is \$11.23; for work abroad, \$3.25; total, \$14.48, a gain of \$1.40 per member. Total contributions for work at home, \$609,602; for work abroad, \$180,520.

Foreign, educational and home mission sermons were preached at the three services on Sunday. Monday brought an excursion to Grand Ligne, a most interesting feature of the convention week. We, too, have a special interest in the institution which Madame Feller founded, and the delegates looked with veneration upon the little log school-house, now used as a hospital, where Madame Feller began her work, comparing that with the present fine building. The report of the Board said that on account of the Northern Baptist Convention Budget making no provision for a Grand Ligne offering, the income from the United States is likely to vanish and the Canadians would have to assume a greater burden. The work is growing and prosperous.

Foreign missions occupied the afternoon session, and Dr. J. G. Brown, the secretary, made a stirring report. Of the \$25,000 pledged last year in special contributions, \$15,766 has been paid. The income for the year was \$73,190, an increase of \$11,122; but of this amount \$15,766 was received on account of the Forward Movement, so that the regular receipts were less than last year.

The Canadian Baptist Foreign Society reports the following results of the last year's work in India: Baptisms 669; total additions 837; losses 306; net gain, 531. The total membership is now 7,161. The village schools number 187, with 3,479 pupils, and 165 teachers. In the seminary at Samulcotta, there were 311 students in five departments.

The native ministry includes: Ordained pastors 39, evangelists 61, colporters 12, Bible women 53, teachers 172, medical

assistants 16; total 361. These preach in 848 villages, besides caring for a flock of 7,000 persons in 446 villages. Sunday schools are 354 with 7,304 scholars. The native contributions were \$2,070, and 10 churches are self-supporting. In the Medical Department 15,000 patients were treated.

The work in Bolivia is decidedly more encouraging. The country is expanding industrially, the government is enacting bills, giving a larger measure of civil liberty, and the trend is toward the separation of Church and State. This movement is making the way of the missionary easier, and our brethren are fully using their opportunity.

Outgoing missionaries, Dr. E. G. Smith and wife, and Miss Susan Hinman, were introduced at the evening session, and addresses were given by two foreign missionaries on furlough — Rev. R. E. Smith, of India, and Rev. C. N. Mitchell, of Bolivia. The next convention will be held at Brantford, Ont., in October, 1912.



Canadian Women's Work

The Women's Foreign Missionary Society of Eastern Ontario and Quebec, Canada, held its thirty-fifth annual meeting in

Ottawa, October 4. The sessions were full of interest. Among the speakers Miss Susie Hinman, who has since gone out to India, and Rev. Ralph Smith, of India, who said there is no doubt that the kingdom of God is coming in that vast land. The treasurer's report showed no deficit, but a balance of \$6.48, with receipts of \$3,136, and disbursements, \$3,130. The Society provides teachers for the schools, and supports Bible women and zenana work in India.

The Women's Society of Ontario West reported, at its convention in Hamilton, November 9, receipts of \$11,484 from October 21, 1910 to October 15, 1911, and expenditures of \$12,789, leaving a deficit of \$1,305.

An Indian Woman's Conference — it has a strange sound in our ears. But there has really been one held in Allahabad, and attended by upwards of 5,000 Hindu, Mohammedan and Christian women. They were discussing such questions as "Social and Marriage Reforms," "The Education of Women" and "The Necessity of a Special Curriculum for Girls' Schools." This is surely another sign of the awakening of India. — *Missionary Link*.



WATER BUFFALO — INDIA'S HORSE AND INDISPENSABLE BEAST OF BURDEN



THE BAPTIST LAYMEN'S MISSIONARY MOVEMENT

CONDUCTED BY
Secretary W. T. Stackhouse, D.D.

OUR OBJECTIVE: TEN CENTS PER WEEK PER
MEMBER AS THE MINIMUM FOR MISSIONS

The Every-Member Canvass

By Secretary W. T. Stackhouse, D.D.



HERE is no more important question of a practical nature engaging the attention of a number of our churches than the every-member canvass.

What is it and what does it involve?

It is an honest endeavor in a systematic way to interview every member of the church and congregation with a view of creating greater interest in, and securing larger contributions toward, the work of the kingdom of Christ. In many churches a weekly system of giving for current expenses prevails, while the funds for missions are gathered monthly, quarterly or annually, with little or no system.

The Laymen's Movement advocates a weekly system for both current expenses and missions. And our experience of the past few years has demonstrated beyond a doubt the value of a systematic personal canvass of the membership with a view of securing regular subscriptions to missions.

1. In the first place the Canvassing Committee should be wisely chosen. It should be chosen by, or at least nominated by, the Missionary Committee of the church. Of course the Missionary Committee should be a part of the Canvassing Committee.

2. The Canvassing Committee should go out in pairs. Two can do better work than one alone. This method has worked so well in so many churches that we strongly recommend it. As far as possible an experienced worker should take with him one of

the younger members. The value of this as a matter of education to the younger member is obvious.

3. The members of the Canvassing Committee should decide upon the amounts they will give per week to the various missionary objects before they start out. When conviction has found expression in a definite fashion in the life of the canvasser, his appeal will have far greater weight with the one canvassed.

4. The committee should hold a meeting or two for preparation before beginning the canvass. The members should acquaint themselves with the Missionary Committee and work of the church; and also with the mission fields and missionary needs of the denomination to which they belong. They should study carefully the financial ability of those to whom they go. In short they should be able to present the missionary work comprehensively and to suggest to the giver, when necessary, a weekly offering commensurate with his ability and the needs under consideration.

5. The membership list should not be divided geographically, but by voluntary selection. This method provides for the consideration of all personal and business relationships that will make the canvass in the main congenial to both canvassers and those canvassed. If the committee is made large enough, a congregation can be worked in a few days. A week or ten days is ample time in which to cover the largest congregations. The committee may be composed of

men and women, but the men should be canvassed by the men.

6. Announcements should be made of the canvass from the pulpit, a week or two in advance, if possible. The earnest, sympathetic attention of the audience should be called to the work of the canvassers by the pastor. The people should be urged to help the committee in their work. It will save time for the committee if the members will subscribe when first visited.

7. The committee should meet regularly for prayer and conference during the campaign, and should report progress at such church meetings as may be held during the canvass.

8. The committee may canvass for both missions and current expenses, if the church so decides, and thus make the one canvass for the year do. If the local expenses, however, are being met, then the canvass should be for missions only.

9. Set a financial objective before the people. We want \$6,500,000 from the Baptists of the Northern Baptist Convention annually for a number of years to come. With this amount we can overtake our share of world missions. In other words we can finance the missionary work for all our City, State and National Missionary Societies in America, and reach with the gospel the sixty-one million souls on the foreign field for whom our Foreign Mission Society must assume responsibility. On an average it means ten cents per week per member only. Many are giving many times ten cents per week, and must increase their gifts if the money is to be raised.

We know it can be raised if we as Baptists set ourselves earnestly to the task. One church with 195 members, all laboring men with but a few exceptions, made the every-member canvass. They succeeded thereby in raising the missionary offerings from \$200 to \$1,300 per annum and the offerings to local expenses from \$1,900 to \$3,700. When it is remembered that this church was facing an annual deficit in current expenses and had a building project on hand, you can understand their gratitude for the assistance rendered them by the Laymen's Movement leading up to these results. More than that, 165 of 195 members became weekly subscribers both to missions and current expenses. The pledges

ranged all the way from five cents per week to two dollars per week.

TRY THE EVERY-MEMBER CANVASS FOR MISSIONS THIS YEAR.



The Source of Intelligence

THE work of the Laymen's Movement and all other inspirational effort is bound to be temporary and short-lived in its results unless it awaken an interest in missions that will lead to increased information. This information and intelligent understanding of the world evangelization movements can be secured by the regular reading of *MISSIONS*, a monthly that covers the whole field of missionary effort and that deals in a large way with the subject — a way that will interest men. *MISSIONS* has primarily to do with our Baptist world work, but does not confine its attention to that. It purposes to take the reader into the wider range of world interests, as they are related to the kingdom of God.

The regular reader of *MISSIONS* will give, not in response to a special appeal or a sentiment aroused at some particular meeting, but in response to the conviction born of an intelligent comprehension of conditions that make it incumbent upon us to extend the blessings of Christianity to less favored peoples who are still bound in heathen superstitions. Personal service, too, will result from the new vision of immediate surroundings that call for Christian consecration and effort to make our own communities really Christian.

There is every reason why a subscription to *MISSIONS* should be urged as a part of the work which the Missionary Committee and the Every-Member Canvass Committee is set to do in the local church. Such a subscription would mean but little additional giving of money, but we believe it would mean the most effective "follow up" work possible, and do more than any other single agency to deepen and perpetuate the impressions made by the Laymen's meetings and subsequent committee work.

EVERY MAN IN THE CHURCH A SUBSCRIBER TO *MISSIONS* is a good motto for the Laymen's Movement. If the men in our churches, under lead of the Missionary Committee, would put *MISSIONS* into every

family in the church, and make that a regular part of the men's work, it would not only make easy the raising of the budget, but also mean revival and new and sustained spiritual life. Try it and see!



Dr. Stackhouse in Massachusetts

Dr. Stackhouse has begun a campaign in Massachusetts. One-half of the time will be devoted to Boston. The city and State have been so divided as to reach the largest number of churches during the month. At the present time three group meetings have been held. At Wakefield, 130

men were present; at Dorchester, 280; at Newton Centre, 165. Meetings have also been held in several individual churches. A splendid interest was manifest in all of the groups. Definite plans have been made for vigorous campaigns in following up the meetings by an every-member canvass in nearly all of the churches. The District and the State Secretaries are giving a large part of their time to the work and it is hoped to demonstrate that an entire State can be brought into line. There are other denominations engaged in similar work in Boston at the same time, following up the interest aroused in the "World in Boston."

Read What Dean Farrar Says to English Laymen

THE mass of laymen seem to think that they have little or nothing to do with the work of the Church, and that if they occasionally put a reluctant penny or careless shilling into the offering bag, they have quite magnanimously discharged their divine obligations to the Church. It is an abject delusion and it causes creeping paralysis from which it is vitally important that the Church should be aroused. What is the matter with our age, said one of the greatest recent writers, is that we have forgotten God. The people are the Church, and I have no hope whatever for the Church of England until her members generally learn that the work of God must not be shuffled off upon the shoulders of the clergy, but must be done by the members of the Church."

These words apply equally to indifferent laymen everywhere.



THE CHURCH IN WHICH EVERY FAMILY HAS A COPY OF MISSIONS AS THE SOURCE OF MISSIONARY INFORMATION, HENCE A LIVING, GIVING, GROWING, EVANGELIZING CHURCH

Opening of the Home Mission Schools

Prayer for Our Schools

IN the schools supported in part or in whole by the Home Mission Society, among the Spanish, Chinese, Indians and Negroes, about 8,000 pupils are in daily attendance. The presidents, principals and teachers of these thirty or more schools have been selected for two reasons; first, because they are qualified educationally for the task in hand; and second, because they could enter upon this work with the realization that the spiritual needs of those under their charge are their first care.

The majority of these schools began about October 1, and already reports are coming of deep religious interest and conversions. It is hoped that all the readers of *MISSIONS* will individually pray that a spiritual revival may spread through all these institutions, and that the year so auspiciously begun may register many hundreds of conversions. Prayer circles, women's societies, brotherhoods, young peoples' societies, and all organizations in the church are asked to remember these schools in their prayers, and pastors are urged to present the spiritual needs of the schools as special objects for prayer in the mid-week meetings of the church and not to forget them in their public devotions on the Lord's Day.

These schools are the training ground for Christian leaders among backward peoples. They have already sent forth many thousands of men and women to mould the intellectual and spiritual life in the communities where they have resided. The task calls for many thousands more who can influence their people along the highest lines of Christian usefulness. And let us not forget, while we are praying for the pupils, to pray also for the teachers and heads of the schools, who are devoting their lives with rare consecration to a task surrounded with great difficulties and daily discouragements. — C. L. W.

VIRGINIA UNION UNIVERSITY

The University is steadily growing in popular favor. Last summer for the first time a Summer Normal School was held in its build-

ings under the auspices of the State Board of Education and the University faculty. The State Board requested the University to hold a summer normal for the training of the higher class of colored teachers in the State, those who desired the highest grade of State certificates, the professional certificates, or the first-grade certificates. Courses for the professional certificates were not given for colored teachers in any other school, and for white teachers only at the famous University of Virginia at Charlottesville. The request that we give such courses was, therefore, a very gratifying recognition of the University on the part of the State authorities. The school was very successful, 110 students taking the professional courses, and about 30 taking subjects for the first-grade certificates. The industrial classes in sewing, raffia, canning, wood-work, and household industries were very popular and did remarkably good work. The teachers of the University consented to give instruction at the summer school for very small compensation, believing that they could do a real service to the colored people, and indirectly help the University in this way.

The regular session opened with a large attendance from all parts of the country. The college department shows a slight increase over last year, the theological department a decided increase, and the academy about the same attendance. At our formal opening the speakers were Prof. J. C. Metcalf of Richmond College, one of the most cultured and popular educators in the South; Rev. William H. Stokes, Ph.D., a graduate of the University, and pastor of one of the largest churches in the city, and Dr. H. L. Morehouse, who never fails to strike a strong inspiring note in what he says to our students.

For a year past, efforts have been made to secure money for a new dormitory and two teachers' houses. The General Education Board in New York has promised \$11,500 in case \$34,500 in addition can be raised before the end of next year. Very gratifying success has attended the efforts of the president in this direction. It is hoped that the

colored people, and especially the former students of the school, will contribute about one-quarter of the whole amount needed. Many of these students and many of their churches have already made generous promises and in some cases large contributions. It has been a delightful experience for the president to visit his old students in their fields of labor. They are doing a great work for the advancement of the race. They have erected attractive meeting houses, are improving the home conditions of the people, and they are leaders in temperance work, education and every other effort for betterment. Almost without exception they have the hearty respect and coöperation of the white people in their communities. They are evidently doing a most effective service, both for their own people, and in the matter of racial adjustment. Their loyalty to their school is also most gratifying. Men who are doing such noble work, and who are sacrificing to help themselves and their children secure an education, are worthy the help of any who have means to assist the needy. — *GEORGE RICE HOVEY, President.*

SHAW UNIVERSITY

The new year began Sept. 28 with bright prospects. On October 30 there are in attendance 460 students, fine types of young men and women, from almost every section of the United States, from Porto Rico, the West Indies, and West and South Africa. In the professional schools the enrollment is: Medical students, 122; Pharmaceutical, 27; Theological, 11; and Law 4, leaving 196 students in college and preparatory departments. The enlargement of the dining-hall, made possible by the erection of the new kitchen during the summer, relieves the congestion and makes it possible to receive a few more boarding students than usual. There are more boarders in attendance at this time than were received during last year, the number being 334 this year as against 325 last year. The new hospital is almost ready for the reception of patients, for clinics and surgical operations. The hospital is said to be one of the finest and most modern in the State. At the State Association last week a movement has launched for a new Theological Hall, and about \$1,000 was pledged for that work. The graduates, friends of the city

and other friends in the State and denomination are interested in Shaw as never before, and every effort is being put forth to bring the University into close touch with the people. — *CHAS. FRANCIS MESERVE, President.*

BENEDICT COLLEGE

The fortieth annual session opened Oct. 4, with the largest number recorded for a first day, there being about 125 boarders in the dining-hall that evening. After a little more than two weeks we have on the grounds 503 persons at work and there is a fine Christian spirit pervading the whole body. Benedict has always been a real Christian school, and the new administration seeks to make it even more thoroughly Christian, devoting much of its energy to intensifying the Christian life and hope. Several improvements in material equipment have been made, including some new and attractive rooms for the college girls. Morgan Hall has been thoroughly renovated. Through the kindness of the Woman's American Baptist Home Mission Society we now have a matron for the boys' dormitories. Miss House has made her influence felt at once and is fast winning her way and doing much good. The college department shows an increase. The school enjoys the respect and good-will of its neighbors and the outlook is very bright. — *B. W. VALENTINE, President.*

SPELMAN SEMINARY

Spelman has had one of the best openings in her history, with every promise of a successful year. We have an excellent corps of teachers, an earnest body of students, and quickly and quietly the work of organization has been completed. Gaining wisdom from last year's crowded condition, we planned to limit the registration of boarding students this year to 350, the number we can reasonably accommodate. Two weeks before opening day the news was sent abroad that we could accept no more applicants. In spite of well-laid plans, before the close of the first month we have 380 boarders enrolled, and are anxiously asking, "Where shall we put the next arrival?" One teacher has given up her room to students, two schoolrooms have been utilized for dormitories, and not less than one hundred girls have been obliged to go elsewhere or

remain at home. It is hard indeed to turn a deaf ear to the urgent, repeated appeals that we are daily receiving. One of these waiting ones wrote yesterday for the third time, "Please don't forget me, as soon as there is a chance; my trunk is all packed, I can come at once, or I will wait until Christmas if I must." A father came with his daughter, a motherless girl, and when told we had no bed for her, he said, "If you will take her, she can sleep on the floor; she isn't safe at home alone when I am at my work. Please, ma'am, take her." Our entire registration to date is 582. Twenty-one boarding students entered who were not Christians. Two have professed conversion since coming to us. Our Sunday school, Young Women's Christian Association, and Christian Endeavor societies are well organized and at work and we trust our school motto, "Our Whole School for Christ," may soon be realized. — *LUCY HALE TAPLEY, President.*

ATLANTA BAPTIST COLLEGE

The college opened Oct. 3. Our enrolment is now 227, and of these 162 are boarding students. This is the largest enrolment and largest number of boarding students the college has ever had at so early a date. Our dormitory is so completely filled that we are making temporary arrangements for rooming students in the old chapel. The outlook for the year is unusually bright. A few days ago the students had a mass-meeting in chapel and raised \$158 in cash as a contribution to the building fund, besides giving pledges that will bring the amount beyond \$200. — *JOHN HOPE, President.*

JACKSON COLLEGE, MISSISSIPPI

Under conditions most favorable Jackson College began its thirty-fifth year's work Oct. 4. Representative people from Jackson and adjacent cities were present to welcome the students new and old, and offered words of encouragement and cheer. Prominent among these were W. J. Latham, Esq., president of the alumni association; Rev. E. B. Topp, Rev. E. P. Jones of Vicksburg, and Prof. E. H. McKissack of Holly Springs. It was reassuring to have these men speak, frankly appreciating the work of the Home Mission Society for Negroes in Mississippi, and to have them heartily endorse the recent

changes here made. While many of the schools in this section, because of the ravages of the boll-weevil, have smaller enrolment of boarders, our number is larger. With a total enrolment of 280 and students arriving every day, boarding accommodations will soon be over-taxed. A faculty of capable and cheerful teachers, nearly all new, carries the work forward with ease and precision. A present need is an infirmary. Two members of the faculty have experience as trained nurses, and with an outlay of \$250 fairly good accommodation could be had. — *Z. T. HUBERT, President.*

BACONE (INDIAN) COLLEGE, OKLAHOMA

Opened Sept. 5, with bright prospects. In the first six weeks we enrolled as many students as were registered during the last year. Our rooms are all occupied and we have four in some of the rooms. Applications are coming all the time and we shall have to refuse admission soon for lack of room. Our students are of a more quiet and studious disposition and in every way there is a marked improvement. The religious life of the school is most encouraging. A number of the new students have taken a firm stand as Christians and the old students have taken up the Christian work in the very beginning of the term. Already six new students have confessed Christ. Above everything else we strive to develop in the boys and girls strong Christian character. Our faculty has lost Miss Irene Chambers, who has gone to West China to teach in a girls' school. Our students are all interested in her work. We were fortunate in securing for our English department, Prof. W. J. Pack, formerly principal of Cherokee Academy and later professor of history in the State Normal at Tahlequah. During the summer we erected a fine new building for dining-room and dormitory for the Murrow Indian Orphans' Home. Our greatest need now is a new building for a chapel, class rooms, music rooms, domestic science and manual training and offices. Such a building would give us modern equipment for our school work and leave our present buildings free for dormitory use. Without a new building we cannot grow. — *J. HARVEY RANDALL, President.*

(REPORTS CONCLUDED NEXT MONTH)



A Woman's Plea for Union

ARGUMENT MADE BY MRS. JOHN CAREY TILTON, OF CONCORD, AT THE WOMAN'S MISSIONARY MEETING HELD IN CONNECTION WITH THE NEW HAMPSHIRE BAPTIST STATE CONVENTION. PUBLISHED BY REQUEST

RESOLVED, that it is for the best interest of the cause that the woman's missionary magazines, *Helping Hand* and *Tidings* be merged into *MISSIONS*, thus having one good missionary magazine.

The proposition is to unite the two woman's missionary magazines, *Helping Hand* and *Tidings*, with *MISSIONS*, in order that all of our Northern Baptist missionary work may be presented under one cover. To this end *MISSIONS* has made the following proposition: To create separate woman's departments, home and foreign, in which will be given the specific field news and any other matter desired by the two societies; these departments to be prepared as at present by the editorial secretaries of the women's societies, who become corresponding editors of *MISSIONS*. These societies will be given twelve pages each. In case the twelve pages are not sufficient for special news, etc., the societies may add an eight or a sixteen-page form by paying the extra printing cost. In addition, general articles concerning the woman's work will be given in the general portion of the magazine. Under such an arrangement, our women can turn to the same kind of matter as now in *Helping Hand* and *Tidings*, without any loss of identity of the woman's work; while they will be getting the breadth and the survey of the whole work in the other pages of the magazine.

To repeat, let me say that this does not mean loss of distinctive and compact presentation of the woman's work. This does not mean a "woman's page" or even a page or two for woman's work. It means that the material of the three magazines will be united in one magazine, and that the material of each society will be presented in the same way as it is at present. It means that all Baptist missionary readers will get the whole of our missionary work and not merely sections of it.

This is the day of effective coöperation and combination. A great advance was made when the separate magazines of the home and foreign societies were united in a single magazine, *MISSIONS*. For years numerous arguments were raised against the combination. The apprehensions have not been realized. The success of the joint magazine is recognized by all denominations. The societies themselves feel that a step along the line of progress has been made. *MISSIONS* now has fifteen thousand more subscribers than either of the former magazines had, and with *Tidings* and *Helping Hand* in the combination, it might reasonably be expected that its list would surpass any mark ever reached by any Baptist periodical of this class. If, instead of spending our energies in gaining subscriptions for three magazines, we could unite our efforts in procuring subscriptions for the one, might we not ultimately attain the ideal of placing *MISSIONS* in every Baptist home? With one magazine and the same enthusiasm now displayed, *MISSIONS* would have over sixty thousand readers. Thus, information concerning the woman's work would reach several times the number now reached by *Helping Hand* and *Tidings*.

It is a recognized fact that the growth and efficiency of missionary work depends upon the interest aroused; and that interest is again dependent upon the knowledge of missions that we possess. Would we not be extending a knowledge of missions and thus creating a greater interest in the cause by sending a presentation of the whole work into a greater number of homes? Let us look at the field and who can deny that our work there is feeling the effect of this movement of the day along the lines of coöperation. We see even the boards of the different denominations coöperating, especially in their maintenance of schools. They are seeing that coöperation produces results.

Shall we here at home refuse to take a step which is certainly in line with the whole missionary advance movement?

As a matter of economy we say that it would be well for the magazines to unite. It may not be generally known that our missionary magazines are not self-supporting. Such, however, is the case. The proposition that MISSIONS made was to enter the combination upon equal terms with the three general societies that formed the original combination. This means that financially the societies share the deficit according to their apportionment totals. It is the expectation that advertising would increase with the larger circulation and that the deficit would decrease proportionately. Thus, a goodly sum would be saved each year for the work.

The proposal of MISSIONS was put as a proposal of marriage. "You will doubtless agree with me that when woman enters into such a compact with man, she does not lose her identity; she usually has something to say. Is it not usually the case that the husband and wife help and inspire each other, and may not this new united magazine prove more helpful and inspiring because of this union?"

Surely women need enlarged vision. Let me quote the position of *Tidings* in accepting the proposition of MISSIONS, for, as you already know, *Tidings* has accepted it. Mrs. Smith Thomas Ford says:

"The slogan of the Woman's Home Mission Society has always been progress, a constant conservation of forces in order that greater things may be accomplished has been our policy. Consolidation with our eastern society was an epoch in our history, and has resulted in increased effectiveness. Now another step confronts us and with a firm belief in its leading to advancement, to a wider distribution of missionary intelligence to, for, and by women, and with an eye single to the glory of God, we shall take it." She goes on to say that "a single magazine in your home, which contains intelligence of all branches of missionary work, and which every member of the family may read with interest, is infinitely more informing than a number of smaller and different magazines, each of which presents only one especial phase."

As a general thing, do not women feel satisfied if they read their own side of the missionary question? A woman has been heard of who felt that the women were doing about all the missionary work that was being done. She would, doubtless, have

been surprised to learn, for example, that out of the 146 missionaries sent to China by the Baptists, only 32 were supported by the woman's societies. Do we not feel that we are limiting ourselves in our reading and interest to the narrow circle of woman's work? However important this is, do we not need for our own mental and spiritual growth and stimulation the full scope of the work? It is possible for women to read all three of our missionary magazines and, doubtless, some of them do, but without question most of us have formed the habit of narrowing our reading to that which pertains to our woman's work. If we had the whole work presented under one cover, even if at first we should glance only at the pictures in the general portion, would not the tendency be for us to grow more interested in the whole cause of missions? Would not we find, both men and women — for surely men as well as women need enlarged vision — would not we find our minds expanding and would not the cause of missions as a whole receive a new inspiration?

It must not be a matter of mere sentiment with us. This is an age of progress. Things need no longer be as they are because they have always been so. Nor is it enough for us to say that things must be as they are because we prefer them so. Let us arise to the question, which eliminates all minor selfish interests, and let us in our choice look to the vital question, the question of what is best for the great cause of missions.

Therefore, because nothing vital to our interests would be sacrificed; because of economy; because of the added inspiration which would result from the union; because this is the day of coöperation, and coöperation means progress — advance; because all missionary readers would get the whole of our missionary work and not merely sections of it; because such a united magazine would reach several times as many as *Helping Hand* and *Tidings* now reach; because this union would give our women broader vision, and broader vision means increased interest, and increased interest in the cause of missions means more study, more prayer and more work; therefore we believe that it is for the best interest of the cause of missions, that these three magazines, *Helping Hand*, *Tidings* and MISSIONS be united in one magazine — MISSIONS.

Woman's Christmas

"FOR UNTO US A CHILD IS BORN"

NOT, Mary, unto thee alone,
Though blessed among women thou:
Not thine, nor yet thy nation's own,
With that large glory on His brow.
Thou bend'st in awe above the child,
The cradled Hope of all the race;
The perfect One, the Undeified,
A saved world shining in His face.

Thou bendest in awe; we bend with thee,
Forgetting bygone loneliness.
Our heart's desire fulfilled is He;
Our solitude He comes to bless.
By the close bond of womanhood,
By the prophetic mother-heart,
Forever visioning unshaped good,
Mary, in Him we claim our part.

This baby's Face is as the sun
Upon the dimness of our way;
This child's Arm ours to lean upon
When mortal strength and hope decay.
Our path, erewhile so desolate,
His dear beatitudes adorn;
Earth is a heavenward-opening gate,
Since unto us this Child is born.

Born unto us, who vainly seek
The fair ideal of our dreams
Among its mockeries, blurred and weak:
He crowns the manhood He redeems.
To us, who trust that men will grow
Grander than thought or guess of ours,
When this pure Life through theirs shall flow,
This Health divine stir all their powers.

O Hebrew maiden, even to us,
Thy sisters, scattered over earth,
God sent this Infant glorious,
This one divinely-human birth.
What were our poor lives worth, if thence
Flowered forth no world-perfuming good,
No love-growth of Omnipotence?
The childless share thy motherhood.

All holy thoughts, all prayer and praise,
Wherewith our Christ hath made life sweet,
Through us undying voices raise,
One Name — His Father's — to repeat.
Breathe, weary women everywhere,
The freshness of this heavenly morn!
The blessing that He is, we share,
For unto us this Child is born!

— LUCY LARCOM.





Notes from Our Mission Fields

A GLIMPSE OF OUR WORK WITH CHILDREN



AT this time of the year when we are keenly anticipating the approach of the holiday season, we are especially interested in everything that is related to the child. In this light we present our glimpses of work

upon a few of our fields.

With the highest good of the child in consideration, embracing his spiritual, mental, moral and physical needs, the representatives of the Woman's American Baptist Home Mission Society gather the little ones into Gospel Kindergartens and the juniors into Industrial Schools and eventually into Sunday Schools. No adequate record can be kept; no report presented that can so illuminate this phase of our work as to show its true value to the Christianization and elevation of hundreds of neglected children on the fields in which our beloved Society is operating. We give a few fragments gathered from recent letters, but only the loving Father knows of the vicarious suffering that attends the ministrations of the missionary as she patiently labors among the little ones striving so to present Jesus as to cause the young hearts to long to know Him too, while at the same time she may be teaching the nimble fingers to ply the needle or to form some article that may be carried to the home as an evidence of their skill and ability to learn. May the earnest prayers of God's people ascend for this branch of our work, and that great grace,

wisdom and patience may be granted our missionaries in their noble endeavors.

FROM BROOKLYN

Miss Marie Groenig, from her field among Germans in Brooklyn, New York, writes:

"Many mothers and children were made happy by our Sunday school picnic, when all enjoyed the day in God's beautiful out-of-doors away from the city. We also helped a number of children who could not otherwise go, to spend a week in the country during the hottest weather.

One of my special delights has been the sewing school. Just to see and meet the bright, happy faces of the children as they come to meet one, is a joy, and they always seemed anxious to have Saturday come. We all enjoyed not only the work but also the gospel songs and stories from the life of Christ. One little girl said she loved to come because she heard the stories about Jesus. At the close a pleasing and interesting program was rendered by the children, and many of the mothers who came to hear and see their children take part, expressed their appreciation for the interest we have taken in them."

FROM PITTSBURGH

Miss Wanda Federman of Pittsburgh, Penn., whose school is composed of German children, sends the following item:

"Taking a peep into our schools, of which we now have two, one at the main church and the other at the mission, you will see that the majority of the children come from Catholic homes. The parents welcome the missionary when she calls. That these schools are appreciated by the children,



they made known by coming three or four Saturdays before we began our work this Fall, despite the fact that I had promised to inform them of the opening day. It is with joy that I notice the quiet reverence with which they listen to the lesson stories and sing the gospel songs. How I long to see them learn not only to do something with their hands, but that these boys and girls may learn to know Jesus as their Saviour, and that their homes may be made happy by His presence. In our Sunday school we have lately organized a Cradle Roll, which we hope may be a help, for already mothers in no way connected with our school, show some interest, as they have nothing for the small babies in their own churches."

FROM CLEVELAND

Miss Minnie Gebhardt, whose report is sent from Cleveland, Ohio, where she is laboring among her people, the Germans, sends a hopeful message:

"Our Sunday school has not yet come up to the average attendance of last year. I find that many of the Catholic children have left. Our sewing school begins this week. This always means an enlarged attendance at Sunday school. Our Junior meetings average twenty boys and girls. We are studying the Psalms, which have not much attraction for children, but when they are explained by one to whom they have become precious, their eyes are opened to see the beauty, comfort and hope which they contain.

Two of our mission girls were recently baptized in our Erin Avenue church. Our Sunday school is larger than it was last

year. The Cradle Roll has added the names of thirty babies this year. The sewing school began yesterday during a pouring rain with twenty girls. This school did some very good work last year, for which the ladies encouraged them by allowing them to take home the beautiful prize picture for one year."

FROM FARGO

Miss Jettie Jensen, a graduate of the class of 1910 Baptist Missionary Training School, Chicago, now in Fargo, N.D., reports progress:

"The work among the children has been a great joy to me. I have charge of the Primary Department in the Sunday school with about twenty bright little tots. What a rare privilege it is to stand before these little ones for whom Christ died, and impart to them the living Word, helping to lay a foundation for their spiritual life.

The work among the Juniors is also very promising. We meet every Saturday afternoon to study God's Word, and also have a lesson on missions.

Some of our boys and girls have given their hearts to the Saviour and our prayer is that the whole class may very soon be saved."

FROM SAN FRANCISCO

On the Pacific Coast our faithful workers are reaching many of the Chinese and Japanese who are located in that section. Our school work has been productive of great good and visits upon the pupils in the homes has presented opportunities for the personal touch with the mothers. Miss Martha

Ames writes out of an experience of years spent among the Chinese in San Francisco:

"Our schools have been quite well attended. We are trying to improve the work by grading the classes. Many of the Chinese still cling to the idea that each pupil should study and recite by himself—taking a long lesson of a number of pages, probably, but caring little whether it is understood or not, and we teachers in the mission schools often find it difficult to make the boys and girls see that it is advantageous

belonged to the school have been baptized within about a year. They are all away from school, but I hope they are witnessing for Christ elsewhere. We are using the graded lessons in the Sunday school and find the smaller children, especially, much interested in something they can do with their hands, and they remember many important truths."

FROM WYOMING

Miss Anna Hughes, a general worker stationed in Wyoming writes from Sheridan of



CHINESE SUNDAY SCHOOL OF MISS MARY BERKLEY, PORTLAND, OREGON

to work in classes. Frequently the children come to the mission schools because they think they can still hold to their old customs and habits that they know they should have to relinquish in the public schools. Then when we get them ready to do fair work, many leave to go to the public schools or to work. A goodly number of these children have bright minds and it would be a great advantage to our work if we had the facilities to do more advanced teaching and so could keep them longer under Christian influence, and increase the prospects for larger results. Yet, as about the only opportunity of reaching the Chinese boys and girls with the gospel is in the day schools, we are glad to have them for a short time if we cannot have them longer.

In my department, which is for boys from nine to sixteen years of age, five who have

her work. Regarding the children's interests she says:

"Efforts have been put forth to build up the Sunday school and church and they have not been in vain.

Our primary has increased from an enrolment of 25, until we are wishing for still more room, and instead of two workers in that department we now have seven. We expect to have promotion day soon, as a great number have finished the beginners' course. Some non-Christian parents have said, 'I would rather have my children in the Baptist primary department than any kindergarten I know of, as it does us good to hear them tell the stories and songs they learn there.' Surely, 'a little child shall lead them.'

The Light Bearers have become very much interested in missions. They have



SYRIAN GIRLS AT THE MONDAY OUTING IN THE WOODS, PITTSBURGH

sent away seven large packages of basted quilt blocks and are eager to do other helpful things."

IN THE CITIES

Space forbids more extensive quotations at this time. In the great metropolis of our country our missionaries are telling the glad story of redemption to the children of the Italian, Syrian, Jew, Scandinavian, German, and other nationalities as represented in Industrial School, clubs for boys and girls, Mission Bands and Sunday schools. Similar work is done by others who are representatives of our society in Boston, Taunton, New Haven, in three of the larger cities of New Jersey, in the great centers of the Middle West and on the Pacific Coast, among Negro children in fifteen States and the Indians of the far West. Mill and mining regions are reached by our brave young women, and boys and girls are learning to so know Him that out of gratitude for the transformation that has come into their lives they gladly surrender all to the Lord Jesus Christ. The manifest blessing of God has been upon this work from its inception. May He continue to lead as He has led for the glory of His great name.

The Transforming Power of the Gospel in Auberry, Cal.

BY EMMA C. CHRISTENSEN

Have two years really passed since work was begun here among the Mono Indians? It does not seem possible and yet it is true. Two years go swiftly when hands, head and heart are busy all the day and all days. The days of these two years have not been days of doing great things, but days that have been just full of little commonplace duties. Days full of planning for future work, of letter writing, of visiting; of long trips in wagons and on horseback over steep mountain roads, of sewing and giving instruction to Indian women in the rules and regulations of orderly housekeeping; of teaching children the first lessons in reading, writing, spelling and arithmetic, and in clean living; days full of great problems. Great, because they have had to do with the destiny of immortal souls.

Great changes have taken place during these two years and all have come from small beginnings. At first, only visiting the Indians in their homes and telling the separate families of the One who came to earth in the form of man, who gave Himself that



"OUR PEOPLE" AT AUBERRY, "MANY MOST FAITHFUL"

all men, even the Indians, might live. Then there were larger gatherings of several families on the Lord's Day, at different Indian homes. After some months the gatherings were too large to meet in the houses and so our "tent of meeting" was purchased and there each Sunday we met with one another and with our Savior to learn the way of salvation. Since then—it is now almost a year—a church of twenty-three members has been organized. Then the missionaries lived in a two-room board house. Now the mission home of four rooms is nearing completion. Then we met for worship in the tent. Now the lumber is on the grounds for our new chapel, in which we hope soon to worship God. Then there was only one Indian who could read at all. Now several can read whole chapters from God's word without much assistance. Then none of them had heard of God, or of His dear Son, Jesus Christ, except as they heard it from the lips of profane persons who were speaking the name in anger or a drunken brawl.

One Indian was asked, "Did you not know it was wrong to swear?" "Yes, we knew swearing was not good, that people swore when they were mad, but we did not know what the words meant."

Then little children who knew not another English word, would be heard taking the Blessed Name in vain. But since then children have been taught the sin of it, and swearing by either great or small is never heard when the missionaries are near.

Then nearly all the Indians drank whiskey;

now one is seldom seen drunk. Then it was no disgrace to be drunk; instead it was the right thing to do, for then one could swear, beat one's wife, shoot and scream to heart's content; but now it is an awful disgrace to be seen drunk.

During the summer the Indians have been back into the mountains working, so far back that we could not go to them; but every Lord's Day, Bill Sherman, their loyal interpreter and deacon, has gathered his people about him, has talked to them of God during the morning, and in the afternoon had prayer meeting and song service.

Now the people are working in the fruit sections down in the valley. In a letter from Bill Sherman I find this expression: "We all meet here at Mr. Cook's ranch on Sunday and I give the people a talk. In the afternoon prayer meeting all your children prayed for you" (meaning: all the Christian Indians prayed for the missionaries).

Just think of it! The first time this man was asked to pray after his conversion he answered, "what shall I do and what shall I say?" How I wish you might hear him now. He prays with great earnestness, and often with tears streaming down his face does he plead with God for those of his people who know not Jesus as their personal Saviour. Not only does he pray, but nearly all the church members are taking part in the services.

Do missions to Indians pay? Are they worth saving? Yes, they do pay. Eternity only can tell us fully how well they pay. But, surely, if one soul was of such value

that God's Son should give His life for it, ought not we to lay down our lives and our means in His service and for our brothers

and sisters who are in darkness, even though these brothers and sisters be "only Indians?"



MISS SCHOFIELD AND MISS CHRISTENSEN AT AUBERRY, CAL.
THEIR TEMPORARY HOME AND SLOW BUT FAITHFUL STEEDS

The History and Object of our Baby Band Movement

THE Baby Band is that department of the mission band or missionary circle which enrolls the babies who are too young to attend the regular sessions of the society.

WHERE ARE THEY?

These little ones are found in the homes of the members of the congregation of the local church, in the neighborhood, and right in your own city or town. It is quite possible, in some cases, that the parents have never entered your church doors, never attend Sunday school, or come to the missionary meeting. To call upon them with the little card prepared for the enrollment of baby's name is a very trifling thing in itself, but through it you have established an interest in that home that is invariably productive of the highest good to all concerned.

HOW TO INCREASE YOUR LIST

Our Baby Band secretaries and primary teachers have very often gathered long lists of names apparently without great effort. They have gone into the Sunday school and asked the children if they have a baby in their homes. Perhaps they know of a baby in the neighborhood. It is very

easy to enlist the pupils in the crusade and give them an additional interest in the cause.

New babies are coming to this old world all the time. It is worth while to call upon the mother when you hear of the birth of a little one, or to have some of your helpers call, or to send the pretty application card with loving congratulations on the arrival of baby. Little difficulty is found in getting the name and the ten cents if the object is clearly understood. The little certificates are dainty and unique and greatly prized by the parents.

WHAT IS THE PRACTICAL PURPOSE OF THE BAND?

First: To enlist the parents and entwine about the little one in its earliest infancy an influence for Christ.

Second: To arouse in the child a desire to help in the cause of missions through the children's organizations.

Third: To link the child's home to the missionary society and eventually to the church.

Fourth: To open doors otherwise closed to Christian influence.

Fifth: To reach men and women who



WE ALL BELONG TO THE
BABY BAND



are not Christians and win them for Christ.

The Baby Band is the link between the home teaching and that of the Sunday school or the Junior Society. It might be called the first round in the missionary ladder, baby's certificate of membership being the first step in mission study, and the dime he may be helped to drop in the basket, at the annual roll-call or Baby Band party, his first sweet lesson in missionary giving. But these first lessons should form but the introduction to the missionary teaching of the Sunday school, Junior Society or mission band, and the superintendent of the Baby Band should see, if possible, that when that age is reached the child is promoted to the next grade.

The Baby Band should be under the care of the missionary circle of the church, the superintendent being a member of the circle or of the Young Woman's Mission Circle. The ideal Baby Band superintendent is first of all enthusiastic, social and devoted to her purpose. She knows missions, and she loves her subject and the babies. Her real work is, however, with the mothers, upon whom she calls to solicit the names of the little ones for her list which she has determined to make as large as possible. Ten cents each year is the annual fee; one dollar paid at once makes the child a "life member" of the Baby Band. This money should be sent to Mrs. Emma C. Marshall, 2969 Vernon Avenue, Chicago, Ill. A pretty certificate, bearing the face of a beautiful child, is given every one who becomes a member of Baby Band. A life membership certificate is very attractive, showing the faces of thirty little people

ranging from a few months to seven years of age, and representing Americans, Indians, Europeans, Chinese, Negroes and Mexicans, all members of Baby Band.

HISTORY OF BABY BAND

The end and aim of Woman's Missionary Work, aside from the personal salvation of those brought under its influence, is to uplift the homes of the nation and thereby its citizenship. The proud distinction of America is that it is a land of homes and the center of the home is the mother. The key to every mother's heart is her child.

Early recognition of this fundamental law resulted in the development of the Baby Band in the year 1883. A letter came to headquarters containing a dime with the request that it should be used where it would do the most good. It served as a nucleus for the fund which has since been applied to work for neglected children.

The first application was toward the support of the "Home School" for poor colored children, in Raleigh, North Carolina. These pupils were gathered from miserable homes where the mothers either had not the time or lacked the knowledge to care for them. The home school kept many of these little ones from growing up on the streets of the city. At one time when it seemed as if the school must close for lack of support, the principal, Miss Pettigrew, sent an urgent request to the board to keep it open. She said, "We have forty children in regular attendance and very happy in this clean, pleasant home. I do not like to have them go back to the filthy hovels and the streets. Many of the children

are compelling their mothers to wash their clothes and change them frequently, instead of wearing them without washing until they were worn out. The children are taught many good and useful things here, and some of them have already learned to love Jesus."

At the close of the first year it was found



PLEASE, HAVE YOU ANY BABIES AT YOUR HOME ?

that the Baby Band had sent to our treasury the sum of seventy-three dollars and fourteen cents.

Owing to changes that were deemed necessary, the support was given to a similar school in Utah for a brief time and then was transferred to the fund supporting our kindergarten work in San Francisco,

California, among Chinese children. It now aids the kindergartens in Mexico, and Cuba, also. During the first eighteen years of its history, or from January 1883 until March 31st, 1904, the Baby Band put into the treasury of the Woman's Baptist Home Mission Society \$8,671.98.

In the last nine years, it has given over five thousand dollars (\$5,000). Is it too much to ask that every one interested in the development of the missionary spirit in the little ones secure and send us a long list of names and a corresponding number of dimes or dollars? -

The Juniors supported the kindergarten in Mexico until 1900, when Baby Band was asked to take care of it as well as of the Chinese kindergarten. To do this, it was necessary to have twice as many little folks in our band as when we had but one kindergarten to support. But this was easy when the mothers and older sisters saw that each child in the home, seven years and

under, was represented by at least ten cents a year. Who will now be a recruiting officer? We have in our ranks many thousands of little folks. Of these, hundreds are life members.

CAN WE NOT HAVE THE LIST INCREASED TO THOUSANDS BY THE END OF THE FISCAL YEAR?



OUR LITTLE ONES IN MEXICO

YOUNG WOMEN'S SOCIETIES

A Letter to the Girls

BY MRS. ALBERT WESLEY KAHLE

The following letter was written at the request of Mrs. John H. Coxhead, director of Western New York, and is used in leaflet form by Mrs. Coxhead and Mrs. L. K. Barnes in the state work generally. It is intended primarily for the young women of New York State, but the message is capable of wider application and we pass it on to our readers trusting it may inspire a deeper interest in the Lord's work and in the needy sister republic with her unsaved millions.

DEAR GIRLS: I have a message in my heart that I want to give you, but before I give it let me tell you a little story.

Years ago, I called one day at a little house, in a city far away. In the house was a little parlor, an old-fashioned one, and as I entered the little room it was like a garden — all abloom. Everywhere were flowers — lilies and roses — flowers of every form and hue, clusters of them on shelves and tables, and in every nook and corner. As I looked closely I saw that they were not real flowers but were made of wax. I said to the lady of this marvelous garden: "Why, how long it must have taken to make all these flowers! How could anyone ever do it?" She answered proudly, "My daughter made them all; she is never idle — she has always improved her time."

Improved her time! How poor Father Time must suffer from such modern improvements. Everywhere I turned those waxen blossoms stared me in the face. It was like a chamber of death. The mother added that the daughter had given up making the flowers, as the work had injured her health and eyesight.

Wasted energy, broken health and weakened eyesight — and for what? For a ghost garden of ghost lilies and ghost roses.

I have seen a bunch of wilted dandelions in the hand of a little child, that were far more beautiful. They were honest little posies that had lived and done their little homely best to make the world a bit gayer, and had made at least one child happy —

but those waxen blossoms had no meaning; perfect and ornate in form and color, but false to the tips of their poor waxen stems.

Now that vacation days are over, girls, and you are planning enthusiastically for the winter's activities, let me beg you not to waste your energies on ghost gardens.

There is so much to be done in the world — so much that *needs* to be done — real,



WORKERS IN EVANSTON, WYOMING

not imitation things, work that means something. Would you not like a little share in it? And let me tell you a secret. There is nothing that will bring to you more real joy — joy that is free from every particle of alloy — than the consciousness of a day's work well done. It matters not at all what the work is, so long as you do it well, and it is something that needs to be done. It may be behind the counter or at the desk or in the schoolroom — it may be doing the humblest work of the home — but let it be something real — not imitation work. And now that the cool days are coming, throw your surplus energy and enthusiasm into the work of

your own home church, identify yourself with its organizations.

The Young Women's Societies of our churches are doing splendid work, helping in city mission, church settlement and hospital work as well as other mission work.

If you have no Young Women's Society in your church, start one. Just now the eyes of the world are turning toward down-trodden, romantic old Mexico. The important work of educating the young girls of that ancient land has begun. In Mexico City a Christian boarding-school for girls is soon to be opened, but the rooms are not yet equipped; and listen, girls, the furnishing of these rooms for the little dark-eyed Mex-

ican maidens is to be the specific work of our New York young people's societies this year, under the leadership of Miss Louise N. Robinson of Rochester, and Miss Ella Marshall of Utica, who will direct the work in New York State. You and your society will want to help in it I know, for this is something that is real and worth while. Have a share in the big world's work, then by and by, when the years have gone, you can look into your lives—not as into a

chamber of waxen shams, but into a garden of living bloom, filled with growing blossoms of usefulness and the fragrance of an unselfish life.



Young Women's Rally and Banquet at Ilion

An occasion of much inspiration was the Young Women's Missionary rally and banquet in the Baptist Church at Ilion, N.Y. There were present nearly 150 young women representing the missionary circles and study classes of the Baptist churches in this section of Central New York. The post-prandial exercises opened with a selection by the Young Ladies' Choral Club of Ilion. Mrs. Marie Conversano, a native Italian missionary who works among the immigrants at Ellis Island, held the close attention of her audience as she told of her experiences and of the needs of the foreigners who are detained there. Especially pathetic were her tales of mothers with little children and of the little ones themselves, many of whom are often found alone. She told of the immigrants' appreciation of all gifts received by the missionaries, and urged the churches to continue in their good work of furnishing clothing, etc., for the mission.

Lillian Corwin of Reno, Nev., a missionary among the Indians, said that such a gathering of young girls, all interested in the cause of missions, was an inspiration. She spoke interestingly of her work. The rally was the first event of its kind in Central New York, and was a great success.



Missionaries take Notice

Missionaries of the Woman's American Baptist Home Mission Society will please send "Wants" for their work earlier than previously. They should reach the office of the Corresponding Secretary by the third week of the month. Copy for MISSIONS must be in the hands of the editor, Dr. Grose, by the first of the month. Time must be allowed for necessary preparation of items.



MISS ELIZABETH CHURCH AND CHINESE KINDERGARTNER
ON CHURCH ROOF GARDEN CHINESE CHURCH,
SAN FRANCISCO

ican maidens is to be the specific work of our New York young people's societies this year, under the leadership of Miss Louise N. Robinson of Rochester, and Miss Ella Marshall of Utica, who will direct the work in New York State. You and your society will want to help in it I know, for this is something that is real and worth while. Have a share in the big world's work, then by and by, when the years have gone, you can look into your lives—not as into a

BAPTIST MISSIONARY TRAINING SCHOOL

The Year's Work in Progress

With bright faces and cheerful voices the splendid senior class of the Baptist Missionary Training School welcomed the large incoming junior division early in September. In an incredibly short time the machinery in the scholastic, domestic, and practical departments was running so smoothly and noiselessly one would have thought it had not ceased for the vacation period of weeks.

The fine junior class numbers fifty-seven, and others still expect to enter. A more earnest, intelligent company of young women it would be difficult to find in any institution.

To the corps of teachers have been added Mrs. Matthews, an eminent and inspiring leader in sociological study; Miss Florence Cheyney, whose subjects are History and nineteenth century poetry; and Miss Edith Culver, whose work has opened auspiciously in domestic science, industrial work and English.

Personal work is again assigned to Rev. David MacGill, and the students are finding it increasingly helpful and practical. The study of missions is conducted by Dr. W. H. Taylor, and is broad and thorough. The general outline includes methods, principals and history of missions. This will be followed by a further study of distinctively Baptist missions, making a course definite and complete.

Eighteen States and the countries of Mexico, Cuba, China and the Dominion of Canada are represented in the student body. Fourteen nationalities are included.



Caguas, Porto Rico

BY ESTHER PALACIOS

The days were so full during Miss Martin's absence from the field that I feel sometimes as though I had been in a dream. Sickness, deaths and weddings were so frequent that when the time came for me to go home for a rest I felt as though I had been a prisoner somewhere. It is needless to say that my visit in the States was more than beneficial to me. I am glad however,

to be back and put my hands to the plough again. I had never realized how much some of the people had become a part of my life. I have in my mind one home — the home of Inocencia, the little child whom I have helped in one way or another. She is no longer a little hungry child, but a young woman in her first high school year.



MISS MARTIN AND MISS PALACIOS

The story of this child is beautiful to me, because of the growth in every sense of the word. I think our Luisa and Inocencia are the best results of our poor efforts. Others have responded, but these two are the best investments.

Miss Martin said to me the other day that our reports now are not as large as they were three years ago. Of course she meant in numbers but our work today is organized. We each have five regular classes weekly. Miss Martin has a missionary meeting and I have a mother's meeting once a month. We also have a prayer circle with the young women of the church each week before the regular meeting. So you see regular work gives us little time to play.

THE WORKERS' DEPARTMENT

Our Alaska Orphanage

An urgent call for clothes for the winter has come from our Alaska Orphanage at Kodiak, Wood Island. There are twenty-two girls there at present whose ages range from six to sixteen. Among some of the things needed are: Long winter coats, woolen dresses, summer dresses, aprons of dark heavy material with sleeves, dark petticoats, under-waists of unbleached coarse goods at least fifteen inches long, blouses of dark flannel or of Shaker flannel, and warm carpet. Many smaller articles are also needed, such as: Sewing cotton, hair ribbons, buttons, tape, elastic, hooks and eyes, tooth-brushes, combs, soap, roller towels, absorbent cotton, etc.,

All articles may be sent to the Training School, 2969 Vernon Avenue, Chicago, Ill., and should be there at the earliest possible moment. Articles may be sent to the orphanage direct if you so desire. Please prepay all freight charges for articles sent.

It is hoped that our Baptist churches will heartily respond to this earnest appeal.

PURCHASING COMMITTEE FOR ALASKA,
Woman's American Baptist Home Mission Society.



Conservation of National Ideals

CHAPTER II

What to Do for the Immigrant—A Home Missionary Chapter, or Foreign Missions in the Home Land.

BIBLE LESSON: Isaiah 55: 5, 10-13; 56: 7, 8.

PRAYER: That America may recognize the larger needs and the rights of each individual; that those who crowd through its gates may be given those more precious things which shall lead to the highest citizenship.

OUTLINE

WORLD MOVEMENTS:

1. Social unrest. 2. Emigration.

IMMIGRANTS:

1. Reasonable demands. 2. Opportunity for development.

OUR DUTY:

1. To know the immigrant racially, nationally, personally, constructively.

QUIZ ON CHAPTER II IN TEXT BOOK

1. Give the cause of social disquiet. Which do you consider the chief cause?
2. What is the immigrant seeking? Name two principal things.

3. Will the immigrants, who come here today, prove a valuable addition to our citizenship? Why?

4. What do you consider the leading nationalities among our foreign population? Give your reasons.

5. Name some apparent changes that are being produced by a residence in this country. Describe them and state the cause.

6. Has house-to-house visitation produced beneficial results? Describe this phase of work as done by the missionaries of the Woman's American Baptist Home Mission Society and the students in the Baptist Missionary Training School of Chicago.

7. What should be the attitude of Christian people toward the "Stranger within the gate?"

8. Is not our attitude toward the representatives of foreign countries here in America a test of our real interest in his brother across the sea?

9. How is the work of the Woman's American Baptist Home Mission Society helping to solve the problem of immigration?

10. Describe the work of our missionaries at the Landing Places. Trace practical results.

SUGGESTED LITERATURE

To be obtained from the Literature Department, 2969 Vernon Avenue, Chicago, Ill.

At the Landing Place	\$.03
Our Missionaries Receiving Strangers02
The First Touch at America's Gateway05
Our Foreign Populations02

Send a stamp for a Catalogue of Publications and select from lists on pages 2 and 3.

REFERENCE BOOKS

Aliens or Americans?	\$.35
Incoming Millions.35
Citizens of Tomorrow (a study of conditions of child-life)30
Coming Americans (Junior book)25

For those who have access to public libraries, the following list may be interesting:

- The Immigrant Tide (Steiner).
- Hull House (Jane Addams).
- Undistinguished Americans (Holt).
- How the Other Half Lives (Reis).
- On the Immigrants' Trail (Steiner).



Prayer Calendar for December

The names of the missionaries of the Woman's American Baptist Home Mission Society occur on their respective birthday dates.

December 9.—MISS MINNIE MATTHEWS, missionary among mill and mining populations, Novinger, Mo.

Dec. 10.—MISS MARTHA AMES, teacher among Chinese, San Francisco, Calif.

Dec. 16.—MISS MARY P. JAYNE, worker among Indians, Watonga, Okla.; MISS MABEL STARKEY, missionary among Italians and Jews, New York City; MRS. BERTHA BEEMAN, field worker among the Hopis, Toreva, Ariz.

Dec. 22. — MRS. KO YUEN, teacher among Chinese, San Francisco, Calif.; MRS. MYRTLE HARRISON BARBER, missionary among Indians, Reno, Nev.

Dec. 25. — Miss S. E. OWEN, teacher in Mather School, Beaufort, S.C.

Dec. 26. — Miss BELLE CHISAKOFFSKY, missionary among the Jews, New York City.

Dec. 27. — Miss ELLA KNAPP, field worker among negroes, Birmingham, Ala.

Dec. 28. — MRS. S. A. CAREY, field worker among negroes, Muscogee, Okla.

JANUARY

January 1. — Miss MARY MERRIAM, missionary among Cubans, El Cristo, Cuba; Miss MAE B. PECKHAM, teacher in Spelman Seminary, Atlanta, Ga.; MRS. DARTHULA GREE, field worker among negroes, Clarksville, Tenn.; Miss LEITH R. RICE, missionary among Porto Ricans, San Juan, Porto Rico.

Jan. 6. — Miss MARIE MEERREIS, missionary among Slavic races, Homestead, Pa.; Miss EFFIE PURDY, missionary among Cubans, Manzanillo, Cuba.

New Auxiliaries

IOWA — *Lockridge*.

MICHIGAN — *Hillsdale*, First Baptist Church, Light Bearers.

RHODE ISLAND — *Pt. Judith*, Junior Missionary Society.



Wants of Missionaries

CUBANS

Miss MAGGIE HOWELL, Apartado 151, *Guantanamo Cuba*, — Lesson Picture Rolls.

Miss GABRIELA JIMENEZ, *San Luis de Oriente, Cuba*, — Patchwork thread.

GERMANS

Miss ELSIE HUENI, 189 Clinton Ave., *West Hoboken, N.J.*, — Basted aprons for Industrial school, children's clothing.

Miss HANNA NEVE, 590 Mendota St., *St. Paul, Minn.*, — Remnants in outing flannel, gingham and muslins.

Miss MAY NEUSS, 305 Elgin Ave., *Forest Park, Ill.*, — Basted material for Industrial school.

JEWS

Miss BELLE CHISAKOFFSKY, 213 E. 123d St., *New York City, N.Y.*, — Skeins of yarn for crocheting class, pieces of silk for special work with girls.

INDIANS

Miss MARY JAYNE, *Watonga, Okla.*, — Christmas boxes.

Miss MARY BROWN, *Watonga, Okla.*, — Christmas boxes and prick card materials.

Miss LILLIE CORWIN, 91 Bell St., *Reno, Nevada*, — Christmas boxes.

Miss MAUD EDWARDS, *Lodge Grass, Mont.*, — Drawing paper, simple design prick cards.

MRS. H. H. TREAT, *Anadarko, Okla.*, — Patchwork, calico, thread No. 40 and needles No. 7.

Miss ABIGAIL JOHNSON, (P.O.) Polacca, (freight and express) *Winslow, Ariz.*, — Patchwork, calico and thread.

MEXICANS

Miss BEULAH HUME, International School, *Monterrey, Mexico*, — Blackboard, maps and chart for school.

Miss ANA GARZA, Doncellas No. 8, *Puebla, Mexico*,

— "The Garden Game" and other songs. "What and How."

Miss PAULA TOOMS, Doncellas No. 8, *Puebla, Mexico*, — The Multiple Perforator No. 1 and Kindergarten Review.

NEGROES

Miss ANNA BOORMAN, 1700 N. 15th Ave., *Birmingham, Ala.*, — Christmas boxes of home dressed dolls, Bible story pictures (colored) books.

Miss REBECCA CARTER, 322 N. Wood St., *Chicago, Ill.*, — Clothing for women and children, sewing supplies and Christmas boxes.

MRS. M. H. COLEMAN, Coleman Academy, *Gibbsland, La.*, — Books, towels, sheets, pillow cases, quilts, blankets, oil cloth and other table cloths, second-hand clothing for girls, boys, men and women.

Miss JESSIE HOLMAN, 307 W. S. St., *Longoiew, Texas*, — Tracts.

Miss WILLIANA YOUNG, 1019 St. John St., *Richmond, Va.*, — Gingham for aprons, clothing.

MRS. SARAH GERMANY, 748 S. Roman St., *New Orleans, La.*, — Clothing and shoes for men, women and children. Basted aprons for Industrial school Children's articles for Christmas.

Miss MATTIE WALKER, Baton Rouge Academy, *Baton Rouge, La.*, — Barrels of winter clothing, Christmas bags or boxes, bedding, needles and thread, books.

MRS. BELLE C. MEBANE, 814 London St., *Portsmouth, Va.*, — Bed linen and calico for joining quilts, children's clothing.

MRS. S. A. MIAL, 435 N. Salisbury St., *Raleigh, N.C.*, — Clothing and shoes.

Donations to Training School

ILLINOIS — *Chicago*, 20 glasses jelly and butter from Windsor Park Baptist church.

El Paso, one barrel and one box of canned fruit.

Sandwich, one barrel of pears.

INDIANA — *Aurora*, one box canned fruit.

Dana, one barrel canned fruit.

Lebanon, one box canned fruit from

Miss Ivy Caldwell.

IOWA — *Boone*, one barrel of cherries.

Tarmouth, two barrels of apples.

KANSAS — *Ottawa*, one barrel canned fruit.

MICHIGAN — *Benton Harbor*, grapes, pears and turnips from Mrs. C. E. McClane.

Benton Harbor, two barrels canned fruit.

Lawton, ten baskets of grapes from Mr. and Mrs. W. K. Lave.

NEW YORK — *Lockport*, one barrel canned fruit, value \$13.00.

WEST VIRGINIA — *Oak Hill*, four volumes of poems for library from Miss Elizabeth Carr.

WISCONSIN — *Watworth*, two barrels fruit and vegetables.

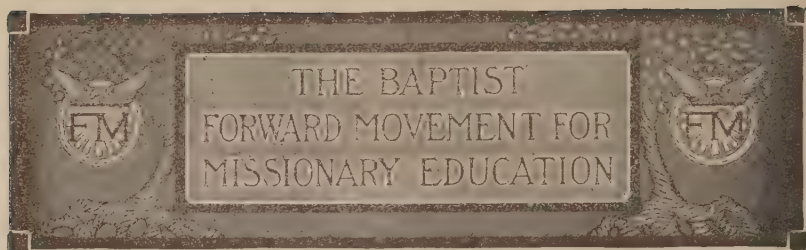
Boxes and Supplies Sent to Missionaries

COLORADO — *Denver*, two quilts and material for finishing same to Mrs. H. H. Clouse

NEW JERSEY — *New Market*, one box for Alaska.

OHIO — *Norwood*, two quilts to Mrs. Clouse, two to Miss Freeman and one to Miss Walker.

RENO — Patchwork to Mrs. Clouse, Miss Neuss and Miss Johnson, value \$3.00.



CONDUCTED BY SECRETARY JOHN M. MOORE

Taking it Seriously



EMMANUEL Baptist Church of Albany is taking seriously the recommendation concerning missionary education and giving. The following extract from a letter recently received from the chairman of the missionary committee indicates the sort of aggressive campaign that if generally carried out would solve our missionary problems.

"The matter of missionary education and giving has been presented by our committee to the church and various organizations and has been received with great enthusiasm. The following is a general statement of what has been done: Our pastor will deliver three sermons during the period allotted to the consideration of India, the first one being tomorrow. The Women's Missionary Society has adopted Mr. Eddy's book to be used until the holidays. The Farther Lights Missionary Society has also organized study classes of small congenial groups to consider India. Our Men's Club will hold in November a men's banquet at which the subject of 'Men and Missions' will be presented by an able speaker. The Bible school is assisting in unifying missionary education by adopting some educational plans. The regular prayer meetings will be given over on the first Friday evening to general missionary interests and on the third Friday evening of each month the subject of missionary heroes will be presented by a number of Albany ministers. An every-member canvass of the church and congregation is to be started tomorrow, ending November 1st, in the interests of missionary contributions. *A year's subscription to MISSIONS will be given to every family in the church.* There are

other items connected with the missionary committee's work, but the above is enough to give you an idea that something has been done and is in store for us."



The Last Call

In spite of the fact that we are all urged nowadays to do our Christmas shopping early, some of us still come up to the twenty-fourth of December with the task unfinished. In spite of the fact that the Christmas foreign mission program has been advertised since September, there are doubtless some schools that have been so busy with other important work that they have not yet ordered their Christmas supplies. There is still time for a creditable Christmas concert if you write immediately. Each district secretary has been supplied with a small stock of the programs for rush orders. Larger quantities have been furnished Secretary A. W. Rider, 906 Broadway, Oakland, Cal., for the Pacific Coast; Secretary C. A. Cook, D.D., Box 1, Station A, Spokane, Washington, for the Yellowstone District, and Secretary J. Y. Aitchison, D.D., 440 S. Dearborn St., Chicago. The Woman's Baptist Foreign Missionary Society of the West, 450 East 30th St., Chicago, also has the programs, and the Forward Movement, Box 41, Boston, Mass., handles them for the East. Write today for your supplies, indicating exactly how many programs will be needed. Remember that these programs are free to schools taking a Christmas offering for foreign missions and that the offering applies on the apportionment of the church either for the work of the American Baptist Foreign Mission Society, or for the work of the Woman's Society.

Advance Information

The home mission campaign of the Forward Movement does not begin until after Christmas. It has been discovered, however, that many Sunday school workers are already beginning to plan for the home mission period and will be glad of advance information as to what material will be available. The general topic for the period is "The Redemption of the City."

FOR MISSION STUDY

The new home mission book "The Redemption of the City," by Rev. Charles H. Sears, superintendent of the New York City Mission Society, is now in the hands of the publishers and is promised not later than December 15. Suggestions for leaders will be provided in connection with this course and popular programs for presentation by the class in meetings of the church or young people's society.

FOR THE SUNDAY SCHOOL

There will be a monthly responsive service including a fine city mission hymn.

There will also be suggestions by which phases of the city work may be brightly presented each Sunday, if desired, in five minute exercises.

This period will close at Easter Day, April 7, for which there will be prepared a Sunday-school concert program. It is too early to say more concerning this than that it will be up to the standard generally and that it contains some of the finest kind of Easter carols.

FOR THE PASTOR

For such pastors as may wish to unify the work of the period by the presentation from the pulpit of the outstanding phases of the city problem, there will be provided sermon topics with printed matter and references to books generally available, containing information for the setting forth of this outstanding problem and work of American Christianity. We cannot promise any of these supplies before Christmas. Orders may be sent in at any time, however, and they will be placed on file and filled when the supplies are ready.

THAT OTHER TWENTY-FIVE CENTS

IT was to be expected that some Tidings' subscribers would regard the rise from twenty-five to fifty cents as an obstacle to renewal. They were getting one magazine, and now are getting only one, at double price.

BUT WHAT ARE THEY GETTING? Two magazines like Tidings in one, and much more. Getting for only fifty cents a 96 page magazine, covering the mission world. All this for only twenty-five cents more than before!

That is the true way to look at it. Surely the extra quarter could not be better expended by a woman who would have a broad conception of missions. And when our Baptist women can get a magazine like MISSIONS for fifty cents, we do not believe one will hesitate to pay the extra quarter, after once seeing MISSIONS. If so, that will be a dear quarter in the end.



Student Gathering at Andover

BY DR. W. C. WITTER

A notable meeting of Student Volunteers and many other student delegates from the numerous institutions of higher learning in and about Boston, including Brown University, was held at Andover, Oct. 28-29. The meeting was under the auspices of the Student Volunteer League of Greater Boston.

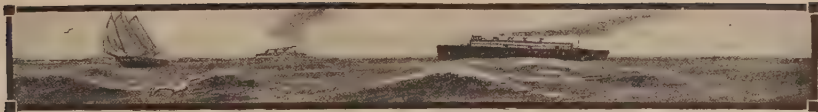
The first session was in the Free Church (Congregational), Saturday afternoon, when a powerful address was given on "Prayer and Missions" by Mr. W. E. Doughty, Educational Secretary of the Laymen's Missionary Movement. In the evening, in Davis Hall of Abbott Academy, Prof. E. G. Hincks welcomed the conference. Prof. J. W. Platner, of Harvard University, gave an address on "The Inspiration and Challenge from the Historic Missionary Associations of Andover," and Rev. J. C. Robbins of the Philippines, Traveling Secretary of the Student Volunteer Movement, and Dr. Edward H. Hume of China, gave appeals from the foreign lands. Music was rendered by the Harvard University chapel choir.

At the Sunday morning service in the South Congregational Church, the speakers were Mr. Wilbert B. Smith, Mr. John G. McGee and Miss Anna Brown, traveling secretaries of the Student Volunteer Movement, and Mr. Mornay Williams, vice-president of the Laymen's Missionary Movement, whose theme was "The Responding Manhood to World Appeal." In the afternoon, at Phillips Academy chapel, addresses were given by Rev. Jacob A. Reis of Africa and Mr. J. Campbell White of the Laymen's Missionary Movement.

The closing service was the crowning feature of the conference, when between two and three hundred students and friends gathered around the famous missionary rock where Adoniram Judson, Samuel Nott, Samuel J. Mills, Samuel Newell, Gordon Hall, James Richards and Luther Rice were accustomed to meet a hundred years ago to pray for foreign missions. This service was in charge of Mr. Robbins. Several student volunteers gave brief messages, the last being by Miss Frieda Appel, just about to sail to the Philippines under the Woman's Baptist Foreign Mission Society.

In the afternoon Dr. Stackpole conducted the students around the many historical places in Andover. A visit was paid to the chapel cemetery, where so many of the trustees, professors, instructors, benefactors and others associated with Phillips Academy and Andover Seminary are buried. Among a long row of graves of early students dying at Andover during their course of study was the lamented Congar, Judson's roommate, who died in January, 1810, and who was credited to have given Judson the book which had such a powerful influence upon him in his decision to become a missionary. The American house was shown, in the lower room of which Samuel F. Smith wrote "My Country, 'tis of Thee," in 1832, when a student. And also Room Number Six in Phillips Hall, where the same author wrote "The Morning Light Is Breaking," "Yes, my Native Land, I love Thee," and others.

It is confidently expected by the officers of the League, of which Mr. T. V. Witter of Newton Theological Seminary is president, that a number of new recruits for home and foreign missions will result from this impressive conference.



FROM THE FAR LANDS

RAIN BRINGS RELIEF

The manager of the Ongole Industrial Experiment Station, Samuel D. Bawden, writes under date of September 20 that things look vastly brighter since a nice downpour of rain, a regular tropical storm, which made the parched fields revive as by magic. In 32 minutes 1.35 inches of rain fell. By irrigation Mr. Bawden hopes to prevent such terrible drouths and crop failures as make India desolate.

CHINESE IN BURMA

The Chinese in Burma number many thousands and are steadily increasing in numbers, wealth, influence. Hundreds in the city have Burmese wives. The carpenters, blacksmiths, carriage builders, gardeners, are almost all Chinese; and many merchants, brokers, mill-owners, etc., are also Chinese. Within twenty-five years we shall have, at the very least, a half a million of Chinese in Burma and subsequently the number will rapidly grow into a million. The Methodist Episcopal Mission works among the Amoy (Tukien) people in Rangoon and the Cantonese in Pegu. We require a Chinese-speaking missionary to have charge of the Chinese work in Burma, to do it justice.—ERNEST GRIGG, Rangoon.

BREAKERS AHEAD

Three Roman Catholic priests, Italians, have been here for about two weeks. I do not know what they plan, whether there is much danger of their attempting work here later or not. They are from Toungoo and Loikaw Catholic Missions. From what they say, the Roman Catholic bishops at Rangoon and Mandalay are French, and the Toungoo and Karen Hills Catholic workers are Italian. If they come in I am afraid they will work havoc among our Hillpeople. The heathen Sahu are much given to the spectacular, and the show of

the Catholics may take with them readily. —W. M. YOUNG, Kengtung, Burma.

WIND AND WATER AT JORHAT

On the eve of the first of May a severe wind and rain storm visited Jorhat and blew down one dormitory and the boarding department cook-house as well as doing more or less damage to several of the other buildings on the compound. As my funds for repairs had all been used up before this time; I was compelled to pay for the re-erection of the dormitory and cook-house from other funds I happened to have in hand at the time. It was absolutely necessary that these buildings be repaired at once, so work was begun the next morning and carried on to completion as rapidly as possible. Just recently our bamboo bridge broke down while we were carrying the paper-cutting machine across it, and seventeen or eighteen of us fell into the stream with the machine, and one young man, a Hindu, died from the injuries received. The rest of us escaped miraculously with bruises, from slight to severe. —S. A. D. BOGGS, Jorhat, Assam.

DAME RUMOR IN CHINA TERRIFYING
THE IGNORANT PEOPLE

As usual, Dame Rumor is in fine spirits and is bustling through the towns and villages of China with all kinds of ridiculous stories. Here is a sample of some of the tales she impishly whispers in the ears of several of her old standbys: "King George of England is on his way up the Yangtze with an army to invade Szchuan," or, "A large British force is coming from India by way of Thassa and Tachienhe, west of Yachow, and the troops are reported to have reached that town." As Dame Rumor flits along, her supporters "get busy" and spread these and many other stories. The people, overcome by terror and pathetic in their ignorance, hasten to erect in the

streets temporary shrines to the spirit of the late Emperor. While he lived, he exerted but little influence over the people, but now that he is dead he is one of the great powers of China — and all because he exhorted the people to build railroads. Meanwhile, Dame Rumor laughs in her sleeve because she has hoodwinked the people so that they do not know what all the disturbance is about. And the missionaries? Well, they are the messengers of a greater Power than Dame Rumor even, and in Him they put their trust.

FAMINE IN BENGAL

From our new mission in Bengal, India, Rev. George H. Hamlen of Balasore writes: "From our magistrate I learned yesterday that the northern end of our district and part of Midnapore district is hard hit for lack of rain up to date. The early rice crop is practically a total failure and the chief crop is damaged so much that with the best possible conditions from now on only a quarter crop may be reaped. If the rains continue poor there will be practically no rice in the worst sections. This means that there is sure to be great suffering at best, for the stock of old rice is low all through this region. And at worst only lavish giving, and provision of work for all who can work will keep off starvation from multitudes. Our people at Ujurda are already starving and by the time this reaches you some of them will be fair famine specimens, unless we can help them."

DORMITORY FOR YOUNG WOMEN

With the growth and development of institutions for higher education for girls in Japan, a new and serious problem has come to the missionaries — that of protecting these young girls from temptations and providing for them suitable homes. To solve the problem our mission opened a Young Women's Dormitory in Tokyo. One of our missionaries writing of this work says: "A Christian woman of years and experience in dormitory work is already at the home as a new matron. She gives promise of being a good woman for the place. During the summer about eight hundred announcements of the dormitory were sent to missionaries and Japanese pastors of all denominations. As soon as possible such

announcements will be placed in all the girls' schools in Tokyo where there are not dormitories connected with the schools. Christians in America may well pray for the young women of Tokyo and that God may give grace and power to those that work among them."

"BEFORE AND AFTER"

In the "school of the minor prophets," as Rev. J. Heinrichs calls the school for primary education at Ramapatnam, South India, the entering class is especially needy. "Thirteen of the number were made orphans by the terrible cholera scourge, which has been raging all around. Mrs. Heinrichs' great mother heart has already included them among her 'ninety brown children.' Five unusually interesting children were received into the boarding school by Mrs. Heinrichs this month. The first three, a girl and two boys, lost their parents within a few weeks of each other. They had wandered from place to place, begging living anyhow, looked after in a fashion by an old decrepit grandfather, who said to Mrs. Heinrichs, pathetically: 'Would I not feed them if I had food?' The children are exceptionally bright and pleasing and give promise of great usefulness in the future. Two little girls were sent to us from our neighboring station, Kandukur. The mother died of cholera, leaving four little children. The heathen father kept the baby, because he was a boy, and the oldest girl to care for him, but willingly relinquished the other two. Poor little frightened tots they were when they came to us, but now after one week they are as much at home in our midst and more completely content and happy than they would ever have been with their heathen parents. The change in the life and character of these children, after they come into our school, is wonderful. One needs to see them before and after in order to understand fully these modern transfigurations."



Missionary Personalities

Rev. G. N. Thomssen and Mrs. Thomssen returned to their work at Bapatla, South India, on Sept. 24, after a much needed trip to Australia for rest and recuperation. Mr. Thomssen writes: "Although we both had

fever in Australia we have returned with new health and new strength, and we hope to spend a number of years more here in the service of our Lord and Master."

On Sunday, Sept. 17, Rev. E. Carroll Condict, of Trenton, N.J., and Miss Isabel M. Adams, of Post Mills, Vt., were united in marriage directly after the regular morning service of the Congregational church at Post Mills. Later in the week a reception was tendered them at the Grace Baptist church in Trenton. The Trenton Baptist Association has pledged its support to Mr. Condict's work. Rev. and Mrs. Condict sailed for Burma the latter part of November.



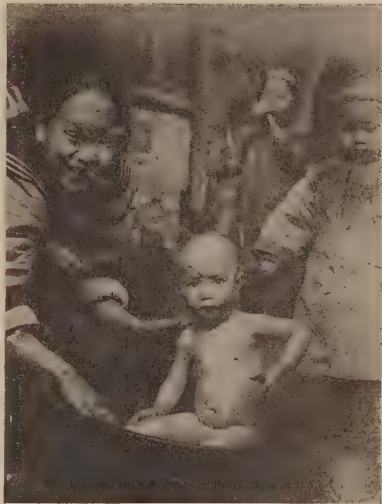
The Moving Picture Film

For a pleasant evening's entertainment which will give both pleasure and instruction to young and old, you can get nothing better than the moving pictures of West China which the Foreign Mission Society has to loan. One thousand feet of film, showing the Chinese at home, in church and on the street, — a good glimpse of the real life of the Chinese. The film is accompanied by some excellent colored still slides of West China. These pictures will make the life of both the missionary and the native very real and vivid to all who see them. The fee is \$10, plus carriage.



A Converted Cripple

Cripples are usually supposed to be good because they are cripples, but Juan Gonzalez was both a cripple and a sinner. He went around upon his knees, the lower part of his legs being paralyzed and undeveloped, and was a member of a band of professional beggars. Conversion changed Juan to such an extent that he became industrious, and instead of begging for a living he commenced to grind rice, sweep floors and do many other tasks as lay within his power. Although over thirty years of age he learned to read the New Testament and talked simply, but effectively, about Christ to whomsoever would listen. In the last cholera epidemic Juan was attacked by the dread scourge and died a triumphant death. After his death we learned that he had been conducting



"GOOD MORNING." A CHINESE BABY IN A PUBLIC BATH ON THE STREET IN SUIFU, NEAR THE MISSION COMPOUND

secretly a Bible reading class for the servants of our neighbors. — P. H. J. LERRIGO, P.I.



Foreign Missionary Record

ARRIVED

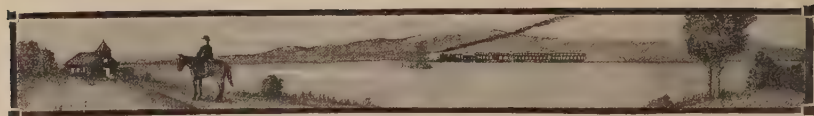
Rev. A. E. Bigelow, Mrs. Bigelow and son, from Iloilo, Philippine Islands, at Selma, California, Sept. 23.

SAILED

Rev. Henry Richards and Mrs. Richards, from New York, Oct. 9, for Banza Manteke, Africa.
Rev. C. E. Petrick, from Germany, Nov. 16, for Sibsagor, Assam.
Miss Clara V. Goodrich, from Boston, Nov. 25, for Bengal, India.

BORN

To Edgar T. Shields, M.D., and Mrs. Shields, of Yachow, China, a daughter, Ruth Bunting, on July 15.
To the Rev. and Mrs. A. L. Fraser, of Shaohing, East China, a daughter, Ruth Hasseltine Fraser. At the Judson House, Malden, Mass., August 12th.
To Rev. D. C. Holtom and Mrs. Holtom, of Tokyo, Japan, a son, Harold Thomas, on Sept. 2.
To Rev. John P. Davies and Mrs. Davies, of Keating, China, a son, on Sept. 8.
To Rev. Charles Rutherford and Mrs. Rutherford, of Hanumakonda, India, a daughter, Dorothy Janet, Sept. 30.
To Mr. Roy D. Stafford and Mrs. Stafford, of Shanghai, China, a son, on Oct. 22.
To Rev. J. Riley Bailey, M.D., and Mrs. Bailey, of Impur, Assam, a son, on Sept. 17.



FROM THE HOME LANDS

THE SCHOOL AT RIO PIEDRAS

The school began on Sept. 25. The first week was largely given up to the examination of the young men and to the adjustment of our classes with the work of the Normal School. At present there are 17 students, and all of these take music at the Normal. Six others attend classes there as well; two of these are members of the first year Normal class, the others special students. The academic work in our own school is divided into two classes. In the lower class there are four students, in charge of three of our older men. The other class, which contains ten men, is in charge of Mr. Cepero. Last year the majority of the men with us were members of the lower class. This year the situation is reversed and the majority of the men are in the higher class. Dr. Rudd has charge of the theological work, giving an hour each day to the men. He conducts classes in Old Testament History, Acts of the Apostles and Homiletics. We are looking forward to a very enjoyable as well as profitable year. — REV. D. P. WOODS, *Principal*.

WHAT POOR CROPS MEAN

A South Dakota missionary says the small grain crop is a failure generally over the State. The failure will be felt most by those who are renters, and the new settlers west of the Missouri. For them this means the second year of failure, and people are leaving by trainloads. One man at Presho counted thirty-five prairie schooners that passed his place in two hours. The railway companies gave settlers transportation out of that part of the State. I was told that a man came into Lemmon the other day with a load of chickens. He could not get fifteen or ten cents apiece for them, and not having any feed for them at home he turned the whole bunch loose in the street. People who have lived here for many years say it has been the worst season since the drouth of 1894.

Oregon Baptist State Convention

REV. F. C. W. PARKER
Corresponding Secretary and General Missionary
308 Y. M. C. A. BUILDING
PORTLAND, OREGON



THE LETTER-HEAD BY WHICH SEC'Y PARKER CALLS ATTENTION TO HIS STATE WORK

NEW MEXICO

Rev. T. Y. Atwood is pastor at Taibau and cares also for LaLand and Independence. He has in addition to these regular stations two others that he visits from time to time. Special meetings at LaLand resulted in several "inquirers" and the reception of four persons by letter. An epidemic of typhoid stopped the meetings at LaLand. The next in turn is Independence, a fine farming country some twenty miles north.

COLORADO IMMIGRANTS

Rev. Richard Peterson, Swede, who resides in Greeley, a town of over 8,000 population, devotes half of his time to the Swedish church in that place and half to missionary travel in the State. The local church has only about twenty-five members and no building, but has purchased a lot and intends to go forward. Mr. Peterson has recently done missionary work in Delta

county, a prosperous fruit-growing region where many of his nationality have settled. One woman told him she had not heard the gospel in her own language for twenty-nine years, and all agreed that this was the first time a Swedish preacher had visited that community. The audience was attentive and appreciative and wished the missionary to "come back again;" but it will be long before he can do this if he goes first to other neglected regions. "The harvest truly is great and the laborers few."

CRIPPLE CREEK, COLO.

Rev. W. C. King reports: "Several months ago I asked for special prayer for the work at Cripple Creek, and am happy to report that marvelous results have followed. Fifty persons have been added to the church, a pastor is settled, and the outlook is bright. In answer to prayer, revival after revival has been seen, and scores of converts are rejoicing." He continues: "I asked that all interested in Christian work in Colorado join me in prayer for the coming days for the continued prosperity of the work in the State and that gracious revivals of religion may spring up everywhere."

CALIFORNIA

The fruits of a series of years of help from the Home Mission Society comes to us in a letter from Rev. James Gore, pastor of the church at Modesta, announcing that the organization is now able to walk without the society's assistance. Modesta is a town of nearly 5,000 inhabitants, and the comfortable house of worship will do much to strengthen our interests in that important community, the county seat of Stanislaus County.

WYOMING

At Greybull, Rev. Charles M. Cobb found a difficult task when he went there last June. A complete reorganization of the church seemed necessary and he has worked faithfully toward that end. The Chapel Car assisted him for a time in August.

A MISSIONARY OF ALL WORK

Dr. D. D. Proper, Superintendent of Missions, writes: "I have returned from a very impressive visit at Lodge Grass,

Mont., where our mission work is prospering. We are evidently to have a very great opportunity at Wyola, where the new mission station and school are being established. Our missionary, Rev. W. A. Petzoldt, is a full-fledged carpenter, contractor, architect, bricklayer, mason, painter, president of the Wyola Federation of Labor, and a walking delegate."

FRENCH WORK IN WORCESTER

The services in our French Mission in Worcester are well attended, and the interest is deep. The Sunday school work is



REV. S. C. DELAGNEAU, FRENCH PASTOR AND
GORDON SCHOOL TEACHER

very encouraging. Brother Adrian Blair works as a colporter of the American Tract Society with good results. Rev. Jean Jacques, of Haiti, has recently visited the mission, and his preaching was greatly appreciated. A good winter's work is expected at Worcester. Rev. S. C. Delagneau divides his time between the work at Worcester and giving instruction in the French language to the students in Boston.



CHAPEL CAR AND COLPORTER

RECOGNITION OF SERVICE

When Rev. D. P. Ward, for many years Sunday school missionary of the Publication Society in Southern California, and president of the Baptist Assembly, left that field for New Mexico, he received such recognition as comes to few men. The resolutions of appreciation were accompanied by a purse and a shower of letters. Among other things, the resolutions said that "not only the Assembly but the Baptists of Southern California owe Brother Ward unstinted praise and unmeasured thanks. He has wrought by his abounding energy and unswerving integrity, his great heart of love, his faithful ministry, a work for our people that cannot be overestimated, and for which we may only express our profound appreciation. We pray the blessing of God upon David P. Ward, his family, and his coming ministry." In him the Publication Society has certainly had one of its most indefatigable and energetic field workers, and the same spirit will mark his new and important service.

SUNDAY SCHOOL WORK IN SOUTH DAKOTA

In his annual report, Superintendent T. H. Hagen, of the Publication Society for ten years, says six teacher-training classes were organized during the year, and literature was sent to each pastor and superintendent regarding this important work. Twelve institutes were held with fine success, and more of this work will be done the coming year. A school of B.Y.P.U. and Sunday school methods is proposed for 1912, at Sioux Falls College. Adult classes show 33 organizations, and boys' and girls' classes are also being formed; eight home departments and 214 cradle rolls are reported. Eight new schools were organized, some of them having classes in German as well as English. Many special evangelistic meetings were held, and 81 conversions resulted. From 52 schools reporting, 186 baptisms were recorded. A new standard has been

adopted, similar to that adopted in a number of other states. The superintendent traveled 14,485 miles, visited 63 churches and 58 Sunday schools; gave 335 sermons and addresses, visited 409 families, and wrote 2,483 lett rs.

NORTH DAKOTA

The Publication Society has recently added two more workers to its staff in the State. Rev. E. E. Barnhart, of Ohio, will devote all his time to the work of Sunday school missionary, while Rev. A. A. Orhm will become colporter to the Norwegians, dividing his time between this State and Minnesota.

NO INTERFERENCE

It having been reported that the Publication Society had offered to take Mr. Fetler and his St. Petersburg work under its wing, Secretary Rowland writes to the *Standard*, which questioned the report, that the Society has never had any such idea, nor made any overtures to Mr. Fetler. What it did, as announced at the time, was to make Mr. Fetler a donation of \$2,000 to procure a press for his publishing department, just as it had aided Mr. Wiberg in establishing the Baptist cause in Sweden, and the Chinese Baptist Publication Society, giving the latter \$8,000 last year.

ON THE COLPORTAGE WAGON

One who has been with the colporter on Wagon No. 8, in Iowa, has this to say of his experiences:

I have always had great regard for the work our Publication Society has been doing with the colporter and his wagon simply because I have read of the work and a few times have had the privilege of listening to the colporter at the conventions, but during the past two weeks it has been my privilege to ride in the wagon with Brother Byram, hear him talk and pray, see him put the Bible into the hands of some who had none



CONVERTS IN RAILROAD NOON MEETING, CAR EVANGEL

—some given away while others were sold —and see the tears of fathers and mothers and of inquirers after Christ. It was in a community surrounding the little Baptist church at Fair View, a farming community about eight miles from Eldon. The church has been closed for about two years and the members were discouraged and thought there was no hope of trying any more; but Brother Byram, with his wagon, spent over two weeks there and as a result there is a live body of Baptists in that community and five converts are ready to be baptized. As I watched Brother Byram telling the folks goodby and saw many people weeping and the colporter's heart heavy because he had to close the meeting with some unsaved, I thought, surely this is one of the greatest works a man can be in and I will always say, God bless our Publication Society in this great work. They are doing all that they can do but it is not half enough. There is room for more wagons in this State. Fair View church is going to have Sunday school every Sunday and preaching every other Sunday as a result of the colporter being with them for two weeks. Can we not, somehow, increase our offerings for the Publication Society that they may do more of this work? —CHAS. E. BRYDEN.

CHAPEL CAR "EMMANUEL"

Rev. E. R. Hermiston of car "Emmanuel," reports that the meeting at Tekoa, Wash. closed with great power, and many were converted and baptized. Among the number was one of the oldest engineers on the O.R.

& N. Co. He has one of the big engines and is one of the best men on the line. He made the decision after a hard struggle and will have a great influence. The people of Tekoa are glad the car came to town, for they are now planning a new \$5,000 meeting house, and the Sunday school has doubled.

At Garfield there were 20 conversions within a few days after the meetings opened and 12 were received for baptism. Three girls came from the high school and through Mrs. Hermiston's influence were brought to Christ. God is blessing us wonderfully, and the calls for us are confusing, they are so numerous and urgent.

MISSIONARY BAXTER OF JACKSON, WYO.,
SPYING OUT THE LAND

Of Special Interest to the Juniors

Hopi Indian Traits and Tradition

THE Hopi Indian school boys and girls have their own ideas. Our missionary among them, Rev. Lee I. Thayer, says this about them:

The most advanced pupils are required to reproduce the Sunday's discourse. This application came from the story of Gehazi: "If you tell lies you will turn into a white boy," referring to his leprosy. Another boy wrote: "After Jacob's deception in getting the birthright, his mother sent him to his ancestral home saying that she did not like the white girls but wanted him to go back where they came from and get an Indian wife." We had the whooping-cough very severely in all the schools, and I remarked that the Christians would have the disease as well as the other pupils. "If you love God you will have the whooping-cough just the same," was reported: "If you love God you will have the whooping-cough."

Miss Johnson has her pupils take turns in conducting the Sunday afternoon service. Last Sunday Laletsie gave a fine talk on "The Bread of Life." In closing, he said, "There is much more, but I haven't it in my head." Some white preachers might say that.

There are many interesting things about these Christian Hopi. These villages are said to have been occupied much the same as now at the discovery of America. The Hopis have a tradition that the white people will come from the sun-rising with a book and teach them the true religion. The Padres, Castiles as they call them, had work here in 1628-1680 and gained quite an influence but practically enslaved the people. The Hopi decided they were not the people for whom they had been looking so long and exterminated them in 1680. The present work was well received till the workers asked for a division. They had large attendance. Many would participate in public speech and prayer. When the first converts were baptized the others all "went back." When required to quit their meanness they decided that this was not the religion of their tradition. None of those who have been baptized have yet gone back though they have been sorely tried.



Echoes from the Oriental Press

South China Unrest

The North China *Daily News*, writing on the present situation in South China, cannot be said to take a very optimistic view when it writes in the following strain: "The only thing of which experience has taught us to be sure in China is that serious trouble, not the sporadic outburst of a day or two, comes as a thief in the night and for the most frivolous reasons. Yet it cannot be disputed that China as a whole and the Southern provinces in particular are and have for some time been in a most dangerous frame of mind. The descriptions given recently by our Canton correspondent of the methods of revolutionary propaganda are extremely significant. On one occasion the steamer on which our correspondent was traveling was boarded by a young man who harangued the ship's company in impassioned strains, calling on them to cast off the Manchu yoke and deliver the land from centuries of misrule. Newspapers, which find their way among the masses in spite of rigorous censorship, are never-wearying in fierce denunciations of the dynasty. Public opinion is still further molded by the number of Chinese returning from abroad who can bring the weight of comparative criticism to bear on the government's deficiencies. And underneath all is the traditional loyalty of the South towards the long dethroned Mings, and the strong sense of nationality which the Manchus have never trodden out of the proud Southerners. In such a powder-mine of feeling, the least incident will strike a spark to fire an explosion, and the assassination of Tartar-General Fu Chi was

no small incident. The manner in which that murder was committed, the bravery with which the murderer met his death, were exactly calculated to inflame popular passion. He died for his country, making war on the Manchus and glorying in his death; and many persons sighed deeply and shed tears when they saw his blood on the ground.' ”

Official Praise of Missionaries

Mr. Sekiya, Japanese director of Education in Korea, recently attended the Methodist Episcopal annual conference in Seoul and made a long address of appreciation of the work of the missionaries and endorsement of their methods in education. He closed with these words: "I beg to express my sincere thanks and deep respect towards the Christian missionaries for the meritorious work achieved by them in the education of Koreans after many years' hard efforts, and I want to add that I believe you will be pleased to hear from me that his excellency Count Terauchi, the Governor General, is most enthusiastically and interested in the education of Koreans."

Changing China

The *Pacific Monthly* for September contains an important article entitled, "The Transformation of China and Its Significance to the Pacific Coast," by Fletcher S. Brockman. He says that "From the day the Portsmouth treaty was signed by Russia and Japan, China has been a new nation committed to the pathway of reform and modern development. With the awakening

of Japan, China, Korea and the Philippines, the problem is one of building a new civilization around the Pacific. It is a civilization that will be neither Asiatic nor European, but for the first time in the history of the world a real meeting of the East and the West. In the disintegration that follows the safeguards of both civilizations are lost and the first tendency will be for both of us to be worse. A wealthy Orient means a wealthy Pacific Coast. A low moral standard for women in Japan is today a moral peril to America and China, and the transformation of the peace-loving millions of China into a warthirsty horde is a matter of profound concern to Asia and America. Race prejudice in California means an answering race prejudice in China and Japan. It is the part of forethoughted patriotism, on the part of both American and Asiatic alike, to see that wise measures are undertaken to render our accelerating intercourse a mutual blessing and not a curse." In these matters the Christian church has much to do to spread the spirit of sonship and brotherhood, of peace and good-will.



American Example the Crux

American example counteracts the American missionary's influence abroad. This thought is impressed anew by the words of Rev. C. J. Ryder, Secretary of the American Missionary Association (Congregational), which raises \$400,000 annually for missionary work among the Indians, Negroes and other dependent peoples. Returning from Hawaii the secretary says:

"The conflict between the Occident and the Orient is to be tried out, not in China

or Japan, but in the Hawaiian Islands. Children of Chinese and Japanese parents are voters in Hawaii when they reach their majority. In ten years the great body of voters in the islands will be Orientals. Christian civilization — will it dominate or not? And if it does not in Hawaii, will it do so in China and Japan?

"It is absolutely necessary that American cities, East and West, clean up their moral conditions. Orientals coming here and seeing the unspeakable vice and vileness that obtain in far too many places, return home and describe conditions in a Christian country. We know such conditions are not Christian, but Orientals do not. How much permanent effect can our earnest missionaries produce in China and Japan when some of their own people, coming here and seeing for themselves, return and tell such tales as we ourselves must admit they can truthfully tell. Our own expressions of civilization must be reformed before we can hope to do the large and permanent work for the rest of mankind which Jesus Christ lays upon us. I always knew this fact. I am convinced and convicted of it, now that I have seen the working of it."



The True View

The Intercollegian: Mission study ought to issue in service, so there ought to be planned at once some outlet for the energies of those who are considering the needs of their fellowmen. Every association may have its part in both the foreign and home mission fields, and nothing will help to cure us of parochialism more than this personal interest in work outside our institutions.





Some Interesting Books

THERE are some unusually interesting books on the reviewer's table just now. To begin with, Prof. Edward A. Steiner adds another to his enviable list of stories about the strange folks who are coming into our country. Readers of *On the Trail of the Immigrant*, and *The Immigrant Tide* will be sure to wish for this new book, *The Broken Wall*. The author not only knows his people, he knows how to tell about them and make them real. He is never dull. And he makes you think kindly of all the newcomers, in spite of yourself. Do not miss this, for we shall not be too kind to any of God's creatures. (Revell Company; illustrated; \$1 net.)

The Revell Company also gives, just in time for a Christmas present to a boy, Dr. Grenfell's new book, *Down North on the Labrador*. Rare sketches are these. If our Sunday school libraries only had plenty of books of this kind for the boys and girls, there would be a living interest in missions, as well as a bias toward Christianity. These are genuine stories of life, told by a master who writes out of what he lives. (Illustrated; \$1 net.) Speaking of the boys, there isn't a father or a man who wouldn't be absorbed in this book.

We doubt if our readers know what valuable books are put forth by the Missionary Education Movement and the Council of Women for Home Missions, for example. Take this new volume, *Conservation of National Ideals* (published by Revell for the Women's Council; 50c. cloth; 35c. paper), now being read and studied by the home mission circles, with analysis and program studies in our Woman's Home Mission Department each month. The

work is of exceptional quality and value, touching on the greatest issues now before our people. It might well find a place in every library.

By the way, a capital book to give to a man who is not a church-goer and whom you would like to influence toward the church, is J. Sherman Wallace's *What of the Church?* (Griffith & Rowland Press, 50c. net). The matter is put in such a readable way that a man will become interested, and if he reads it through he will be sure to feel differently and better about some things of importance.

How different the missionary literature is from what it used to be, and how much more attractive and effective. *Zigzag Journeys in the Camel Country*, or Arabia in Picture and Story, by Samuel M. and Amy E. Zwemer, is a model of its class. Appealing to the children, it appeals almost equally to the grown-ups, who are "children of an older growth." Mr. Zwemer is known as a scholar and expert in regard to Islam and Arabia. He has the literary gift, and you will not go amiss in reading anything that has his name attached to it. This is another of the good books for Christmas. (Revell Co.; illustrated; \$1 net.)

Another book of true missionary stories for the young folks is *The Happiest Girl in Korea* and other stories from real life, by Minerva L. Guthapfel, a missionary with a human touch. (Revell; 60c. net.)

Turning to a more serious subject, Prof. Henry B. Robins gives us a clearly thought out monograph of 150 pages on *Aspects of Authority in the Christian Religion*. Considering the standards of authority in

Judaism, the New Testament Church, the Scriptures, and in Dogma, and dealing fairly with the various views regarding authority in the Bible, in reason, conscience, Christian consciousness, and the church, he reaches the conclusion that the only final authority which Christianity knows is the authority of God in Christ. Constructive, scholarly, worth reading. (Griffith-Rowland Press; 75c net.)



Missions in the Magazines

"Why India Lags Behind," is the title given to a splendid article in the October number of *The Nineteenth Century*. The writer, Saint Nihal Singh, discusses at some length the two qualities of the native people which go far towards counteracting any good the English government can do—suspicion and jealousy. He maintains that the British policy of depending to a great extent on secret reports is helping to develop these weaknesses. Jealousy and suspicion together, according to the writer, are throttling public life and injuring the evolution of the country.

The October number of *The Contemporary Review* contains a powerful plea for a fund of £250,000 to be used in establishing good schools for children whose parents are Europeans forced to live in India for business or other reasons. Up to the present time the Church of Rome has been practically the only organization in India meeting this need, and for that reason many European children have been sent to Roman Catholic schools. But teachers belonging to French, Belgian or German Brotherhoods are scarcely qualified to give European children the training suited to their racial characteristics and traditions. The writer, Sir Andrew Fraser, formerly lieutenant-governor of Bengal, closes with an invitation to all the churches in India to join in this great work. Inter-denominational committees have been appointed for each province, and Sir Andrew ends with these words: "This effort presents one of the finest exhibitions of recent date of the spirit of Christian unity in a great beneficent undertaking."

Travelers in Japan should read the humorous pointers given by E. Bruce Mit-

ford in the paper entitled "In Japanese Byways" in the October number of the *National Review*. The same magazine contains a discussion of affairs and problems in South Africa by Voortreker. It is chiefly concerned with the question of party supremacy—Progressive (British) party or Nationalist (Dutch) party? The matter of the best site for the Capital, whether at Pretoria or at Cape Town, is also discussed at length.

Full of local color, bubbling over with wit, is the paper by Norman Douglas, "The Stones of Gafsa," in the *North American Review* for November. With its vivid descriptions of the people of the great Sahara, a ragged, filthy, non-talkative and unsociable lot, and its breezy chatter of inscriptions and tablets from Hadrian's time, it is an article well worth reading.

The Outlook for November 4 sets forth in plain terms the duty of the United States to the Philippines in "The Flag in the Philippines." Briefly it tells of some of the wonderful improvements made in these last twelve years. "There is nothing to which the saying, 'By their fruits ye shall know them,' more clearly applies than to government." Accordingly, the United States must not only promote the physical, industrial and intellectual life of the people but must also teach and inspire them with a desire for higher and nobler things.

"Outside the Pale of the Law" in *Blackwood's* and "Helping to Govern India" in the *Atlantic Monthly* are amusing stories, giving, however, a fine insight into the nature of the people of Bengal.

The October *Outlook* might almost be called a Pacific number, for it devotes much space to California and adjoining states. An editorial contribution by Theodore Roosevelt is entitled "The People of the Pacific Coast." President Benjamin Ide Wheeler has seven pages of "A Forecast for California and the Pacific Coast." Then follow photographs from Portland, Oregon, and a story of the Sierras by Charles Howard Shinn, entitled "The Land of Silent Men." Even the prehistoric condition of the country receives attention from Charles Frederick Holder, who writes of "A Saber-tooth-Tiger Hunt" in the asphaltum lake near Santa Monica, where there is one of the most curious fossil deposits in the world.



Program for Missionary Meeting

General Topic for January, February and March: "The Redemption of the City"

January Subject: Social Forces that Make for Moral Uplift

HYMN. SCRIPTURE: Isaiah I. HYMN. PRAYER.

INTRODUCTORY ADDRESS, "What is the Outlook for the City?" (seven minutes).

DEBATE OR DISCUSSION: "Which promises most for the moral uplift of the city: Public Education, Public Sanitation, or the social work of such agencies as Charity Organizations and Social Settlements?"

CLOSING SERVICE.

NOTES

1. This program is the first of three based upon the new home mission study book, "*The Redemption of the City*," by Rev. Charles H. Sears. (Publication Society, 50 cents and 35 cents; postage 8 cents. Ready Dec. 15).

2. For the best presentation of these programs a study class is needed for the training of those who participate. For helps, etc., write the Forward Movement, Ford Building, Boston. This course is especially well suited for men's organizations.

3. The "introductory address" should present the thought in Chapter I. of the text-book, comparing the moral development and dangers of the city with those of a boy of sixteen, and showing that the situation is both serious and hopeful.

4. For the debate two speakers may present each of the three phases of the question in four-minute talks; or, three speakers may introduce the subject in five-minute talks, with general discussion following. Material will be found in Chapters II and III of the text-book.

5. It will sometimes be possible to secure for this service the presence of local representatives of these municipal departments and welfare organizations. Everything that tends to show the interest of the church in the work of these public servants helps to improve their service.



ALTERNATE PROGRAM

Based upon Chapters I and II of the new Home Mission study book, "The Church of the Open Country."

January Subject: The Farmer and His Church

OPENING SERVICES.

FOUR ADDRESSES (ten minutes each).

1. The Pioneer Farmer and His Religion.
2. The Household Farmer and the Well-filled Church.
3. When the Farmer Gets Rich: Perils and Possibilities.
4. The Scientific Farmer and the Coming Country Church.

NOTES

1. Abundant material for these addresses will be found in the text-book. (Publication Society, 50 cents and 35 cents; postage 8 cents).

2. Where possible those who participate in this program should meet twice in advance to study together the first two chapters of the book. Secure helps, etc., for this study from the Forward Movement, Ford Building, Boston.

3. It will often be found practicable in rural churches to present these programs at the Sunday evening service.

Financial Statements of the Societies

American Baptist Foreign Mission Society

Financial Statement for seven months, ending October 31, 1911

Source of Income	Budget for 1911-1912	Receipts for seven months	Balance Required by Mar. 31, 1912
Churches, Young People's Societies and Sunday Schools (apportioned to Churches)	\$515,384.92	\$112,626.77	\$402,758.15
Individuals (estimated)	230,000.00	19,893.00	210,107.00
Legacies (estimated)	79,570.00	22,029.23	57,540.77
Income of Funds, Annuity Bonds, Specific Gifts, etc. (estimated)	98,762.00	41,966.41	56,795.59
Total Budget as approved by Northern Baptist Convention	\$923,716.92	\$196,515.41	\$727,201.51

Comparison of Receipts with those of Last Year First seven months of Financial Year

Source of Income	1910	1911	Increase	Decrease
Churches, Young People's Societies and Sunday Schools	\$85,918.49	\$112,626.77	\$26,708.28	
Individuals	23,298.63	19,893.00		\$3,405.63
Legacies	34,259.55	22,029.23		12,230.32
Income of Funds, Annuity Bonds, Specific Gifts, etc.	63,538.84	41,966.41		21,572.43
	\$207,015.51	\$196,515.41	\$26,708.28	\$37,208.38

The American Baptist Home Mission Society

Financial Statement for seven months, ending October 31, 1911

Source of Income	Budget for 1911-1912	Receipts for seven months	Balance Required by Mar. 31, 1912
Churches, Sunday Schools and Young People's Societies (apportioned to churches)	\$353,792.36	\$63,907.69	\$289,884.67
Individuals	150,000.00	2,547.75	147,452.25
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc. (estimated)	175,292.00	119,237.16	56,054.84
Total Budget as approved by Northern Baptist Convention	\$679,084.36	\$185,692.60	\$493,391.76

Comparison of Receipts with those of Last Year First seven months of Financial Year

Source of Income	1910-1911	1911-1912	Increase	Decrease
Churches, Sunday Schools and Young People's Societies	\$56,566.54	\$63,907.69	\$7,341.15	
Individuals	3,021.62	2,547.75		\$473.87
Legacies, Income of Funds, Annuity Bonds, Specific gifts, etc.	\$101,818.19	119,237.16	17,418.97	
	\$161,406.35	\$185,692.60	\$24,286.25	

American Baptist Publication Society

Financial Statement for seven months ending October 31, 1911

Source of Income	Budget for 1911-1912	Receipts for seven months	Balance Required by Mar. 31, 1912
Churches, Young People's Societies, Sunday Schools (apportioned to Churches)	\$111,304.25	\$43,681.96	\$67,622.29
Individuals (estimated)	21,800.00	6,362.54	15,437.46
Legacies, Income of Funds, Annuity Bonds, etc. (estimated)	51,273.88	23,947.84	27,326.04
Total Budget as approved by Northern Baptist Convention	\$184,378.13	\$73,992.34	\$110,385.79

Comparison of Receipts with those of Last Year First seven months of Financial Year

Source of Income	1910-11	1911-12	Increase	Decrease
Churches, Young People's Societies and Sunday Schools	\$46,096.76	\$43,681.96		\$2,414.80
Individuals	4,403.95	6,362.54	\$1,958.59	
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc.	22,199.06	23,947.84	1,748.78	
	\$72,699.77	\$73,992.34	\$3,707.37	\$2,414.80

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Financial Statements of the Societies

The Woman's American Baptist Home Mission Society

Financial Statement for seven months, ending October 31, 1911

Source of Income	Budget for 1911-1912	Receipts for seven months	Balance Required by Mar. 31, 1912
Churches, Sunday Schools and Young People's Societies (apportioned to Churches)	\$149,082.00	\$35,733.65	\$113,348.35
Individuals	30,900.00	1,862.28	29,037.72
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc. (estimated)	31,800.00	23,786.03	8,013.97
Total Budget as approved by the Northern Baptist Convention	\$211,782.00	\$61,381.96	\$150,400.04

Comparison of Receipts with those of Last Year First seven months of Fiscal Year

Source of Income	1910-1911	1911-1912	Increase	Decrease
Churches, Young People's Societies and Sunday Schools	\$32,354.36	\$35,733.65	\$3,379.29
Individuals	846.50	1,862.28	1,015.78
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc.	23,575.00	23,786.03	211.03
	\$56,775.86	\$61,381.96	\$4,606.10	

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A QUARTERLY REVIEW ISSUED BY THE CONTINUATION
COMMITTEE OF THE WORLD MISSIONARY CONFERENCE, 1910

Editor—J. H. OLDHAM, M.A.

Vol. I. No. 1.

January 1912

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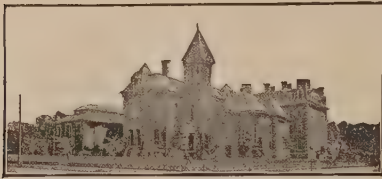
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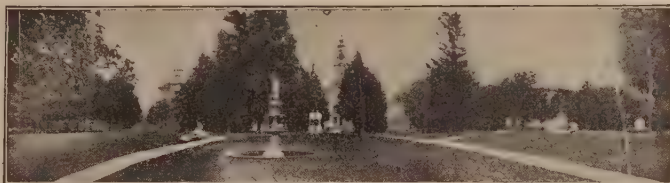


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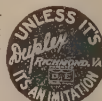
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